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THE
BOOK
OF
PARADISE
OF
PALLADIUS

2
ENGLISH
TRANSLATION

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THE BOOK OF PARADISE.

VOLUME II.

ENGLISH TRANSLATION—CONTINUED,
INDEX AND SYRIAC TEXT.

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'Syriac Texts' 40 ... 6

LADY MEUX MANUSCRIPT No. 6.

THE BOOK OF PARADISE

BEING

THE HISTORIES AND SAYINGS OF THE MONKS

AND

ASCETICS OF THE EGYPTIAN DESERT

BY

PALLADIUS, HIERONYMUS

AND OTHERS.

THE SYRIAC TEXTS, ACCORDING TO THE RECENSION OF 'ANÂN-ÎSHÔ' OF BÊTH 'ÂBHÊ, EDITED WITH AN ENGLISH TRANSLATION

BY

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VOL. II.

ENGLISH TRANSLATION—CONTINUED
INDEX AND SYRIAC TEXT

PRINTED FOR LADY MEUX
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LONDON
1904

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352 [358]. ABBÂ ḲÎÔPRÔS said, "Whosoever loveth "the gratifying of his own will more than the gratifi-"cation of the will of God hath no fear of God."

352A[1] [358A]. A brother asked ABBÂ AMÔNÎS, saying, "How ought a man to act when he wisheth to begin "some [kind of] work, or when he wisheth to go or "to come, or to go from one place to another, so that "action may be according to the will of God, and may "be free from the error of devils?" The old man said "unto him, "He must first consider in his mind and see "the motive of that which he wisheth to do, and whence "it cometh, and if it be from God or Satan, or from "the man himself, and then let him do the work [which "he contemplateth], but let him flee from going and "coming, and from going from one place to another. "If he [acteth] not [thus] he will finally become a laugh-"ing stock for the devils. But afterwards let him pray "and beseech God that that work which is His he may do, "and then let him begin the work, and afterwards he "may boast in God.

353 [359]. He also said, "Bear with every man in "such a way that God may also bear with thee."[2]

353A [359A]. The disciple of ABBÂ AMMON told the following story:—One night the old man came out and found me lying down in the courtyard of the cell, and he stood up above me, and with lamentation and tears said, "Where is the mind of this brother who "can thus lie down [*or*, sleep] without care?"

354 [360]. There was a certain priest in Thebaïs whose name was DIOSCURUS, and he was the spiritual father of many monks, and at the time when they were about to receive the Holy Mysteries he used to say to the brethren, "Take thought and see lest any man "among you have been snared by the phantom of a

[1] In Bedjan's edition this Saying bears the number 367.
[2] In Bedjan's edition this Saying bears the number 366 (p. 828).

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"woman during the night, and he be so bold as to "receive the Holy Mysteries. Now the emissions[1] "which [Page 707] occur as the result of a phantom "are not caused by the desire of a man, but take place "independently thereof, for they happen naturally, and "are due to the excess of matter [in the body], and "they do not, therefore, lead [a man] into subjection to "sin. But the phantoms which arise from the desire "are the sign of an evil wish. For it is meet that "the monk should be superior to the law of nature, "and that he should not be found with the smallest "impurity of body, but that he should waste the body "and humble it, and should not permit any superfluity "of matter to be found therein. Work out plans, then, "that thou mayest cut off [the superfluity of] matter "by means of a long period of fasting, for if we do "not thus, it will incite the other lusts to come upon "us; and it is not meet that a monk should be occupied "with the lusts which rise up in him daily. And if "we do not thus, in what way are we different from "those who live in the world? For we have observed "that men of this kind often make themselves to be "remote from the desires of their lust, either for pur-"poses of bodily health, or for other reasons which are "not worth mentioning; how very much more, then, "should it thus be especially a care to the monk for "the sake of the health of his spirit, and of his soul, "and of his body?"

355 [361]. They used to say that ABBÂ MACARIUS the Alexandrian at one time dwelt in a cave in the desert, and that beyond his cave was another wherein dwelt a panther; one day when he opened the door of his cave the panther came in and did homage to the blessed man, and she drew nigh and took hold of the corner of his garment, and dragged him along gently and went outside. And the old man answered

[1] The better reading is ܡܕܡܝܢܐ.

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and said, "What can this animal want?" And he went with her until she arrived at her cave, and she left him outside, and went in and brought out her young, which were blind, and dropped them at his feet; and when he saw them, he prayed, and spat in their eyes, [Page 708] which were opened straightway, and the panther gave them suck, and took them and went inside. And on the day following the panther came bringing a sheepskin, and she approached and placed it before him; then the old man smiled to himself at the discernment and knowledge which the animal had shewn, and he took the skin and slept upon it, until it was quite worn out.

356 [362]. Now on another occasion when the door of his cell was shut, and the old man was sitting in his courtyard, that panther leaped down into the courtyard from the wall and came to him carrying one of her young in her mouth; and when the old man saw that the little panther was blind, he spat in its eyes, and they were opened, and its mother took it and departed. And one day later she brought to the blessed man a sheepskin, and the blessed woman MELANIA told me, saying, "I received this same skin from the hands "of the old man as a gift."

357 [363]. A brother asked an old man, saying, "What shall I do if when I have given to my brother "a little bread or money, the devils pollute it, as if "[it were given to gain] thə approbation[1] of men?" The old man said unto him, "Even though the adula-"tion of men may come, we must give to our neigh-"bour that which is necessary," and the old man adduced a proof of this statement, and said, "Two men dwelt "in a certain city, and one sowed [a field] and produced "a crop of somewhat dirty grain, but the other sowed "[no field] at all, and produced no crop of any kind, "neither clean nor dirty; in the time of tribulation which

[1] The better reading is ܕܚܘܫܒܐ.

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"of these two men would live [and not die] of hunger?" And the brother said unto him, "He who produced the "crop of dirty grain;" and the old man said unto him, "Let us then produce a few [good actions], even though "they be defiled, so that we may not die in the time "of famine."

358 [364]. An old man used to say, "Dainty meats "remove [a man] from heavenly honours. For satiety, "and luxurious living in this world, and the multitudes "of lustful habits shut the door in our face and prevent "us from entering into the happiness of God. Consider "now the history of the rich man and LAZARUS; [Page "709] what was it that carried LAZARUS into the bosom "of ABRAHAM? Was it not the immeasurable troubles "among which he had been brought up? And what "brought the rich man to Gehenna? Was it not the "pleasures and lusts which were flaming within his "body? Each one of us, then, according to his measure, "by the nod of the fire of his person which is found "with him, shall receive his deserts in the world which "is to come; and each one of us, unless he be watch-"ful, shall be shaken up with the wood, and the "straw, and the stubble. And since it is necessary for "us to extinguish carefully the lusts which bestir them-"selves in us, we have need [to drink] water, and not "wine."

359 [365]. An old man used to say, "True obedi-"ence is like unto a chaste woman who is betrothed, "and who is not drawn aside after strange voices; and "the ear which turneth away, ever so little, from the "truth, is like an adulterous woman who turneth away "from her husband; and the mind which is led by "every doctrine of error[1] is like unto a harlot, who is "persuaded by every one who calleth her. Let us "then rebuke[2] the wandering mind which is cor-

[1] The better reading is ܕܚܕܬܐ.

[2] The better reading is ܢܓܥ.

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"rupted[1] by strange voices, and which loveth the voice "of its seducer[2] instead of that of the true bridegroom; "for it hath accepted to be called by the name of a "stranger, and not by that of Christ."

360 [366]. An old man used to say, "If thou hast "prayed for thy companion thou hast also prayed for "thyself, but if thou hast prayed for thyself only thou "hast impoverished thy petition; and if thou hast shewn "that thy brother hath offended thee, thou hast also "shewn that thou hast offended thyself. Those prayers, "which have not taken their mind with them, when "they have ascended and gone up stand outside the "door, and it is love which openeth the door before "them. The prayer which possesseth not the wings "of the spirit to [mount up] on high standeth before "the mouth of him that prayeth it, and thinking that "it hath flown away he doth not perceive that it re-"maineth [near him]. Offer with thine offering salt, "as it is written.[3] [Page 710] Let the love of thy "Lord be salt for thy sacrifice, for the sacrifice which "hath not salt through His love is despised and rejected "before Him."

361 [367]. One of the holy men used to say thus:—"I have passed the whole period of twenty years in "striving so that a strange thought might not enter "into my heart, and I have seen Satan, until the ninth "hour, with his bow stretched ready to shoot an arrow "into my heart; and when he could not find an oppor-"tunity, he was filled with disgust, and he would depart "each day, having been put to shame."[4]

362 [368]. There was a certain holy man in Egypt who dwelt in the desert, and a little way beyond him

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[1] The better reading is ܡܬܚܫܝܢ.

[2] The better reading is ܕܡܫܬܟܢܬܗ.

[3] Leviticus II. 13.

[4] In Bedjan's edition there follows:—.ܐܡܪ ܕܟܠ ܝܘܡܐ ܕܐܬܟܠܡ ܡܢ ܟܠ ܚܕ ܕܠܐ ܡܫܟܚ ܠܗ.

was an elder [*or*, priest], who was a Manichean; and this Manichean was obliged to make a journey and to go to one who was of the same faith as himself, and as he was going along the road, he arrived at eventide at the place where the holy man lived, and the Manichean was in great distress, for he had no place near at hand wherein to enter. Now he was afraid to go to the holy man, for he thought that he would recognize him, and would not allow him to enter [his cell]; nevertheless, being sore pressed, and not knowing where [else] to go, he knocked at the door of that holy man; and he opened the door, and the Manichean went in, and the holy man received him with gladness, and he knew who he was, and he urged him to pray, and he relieved all his wants, and the Manichean slept, and was refreshed. And it came to pass during the night that the Manichean came to himself, and said, "How is it that there is nothing which it was seemly "to do which this blessed man hath not done for me? "verily this is a man of God." Then he rose up and fell down at his feet, and said, "From this day on-"wards I shall believe as thou believest;" and he turned to the truth, and he became a friend of the holy man and lived with him always.

363 [368A]. I have heard that ABBÂ ISAAC said concerning ABBÂ MAṬÂÔÎS his Rabbâ, now they both arrived at the dignity of the episcopacy, [Page 711], that first of all ABBÂ MAṬÂÔÎS built his monastery in the country of the HARBĔLÂYÊ (HERAKLEANS), but that being much troubled by the multitudes who came to him, he left that place, and departed, and went to another spot in order that he might find quietness, and he built a monastery for himself there. And by the operation of Satan as it were, he found there a certain brother with whom he was at enmity, and he afflicted him greatly; and the old man saw [this], and he rose up and departed to his village, so that the man might not be vexed through him, and there he built a

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monastery, and shut himself in it. Now after a time, the fathers of that place wherefrom ABBÂ MAṬÂÔÎS had departed gathered together, and they took that brother who was aggrieved, and they went to him in order to entreat him and to bring him to his monastery; and when they had arrived at the place where ABBÂ SÔRÎÔN used to dwell, they left their cloaks there, and the aggrieved brother was with them. And when the fathers had knocked, the old man brought forward[1] a ladder, and he recognized them, and said unto them, "Where are your cloaks?" And they said, "They are "here with us, with such and such a brother." Now when the old man heard the name of that brother, in sheer joy he took an axe and opened the door, and he ran to the place where that brother was, and the holy man fell at the feet of the saint, and he made entreaty to him, and he kissed him, and saluted him, and he brought him and the fathers to his cell, and he refreshed both him and them for three days; and he made ready a meal, which he was not in the habit of doing, and he rose up and went with them with great joy. Now afterwards he was called to the office of Bishop, and he became a worker of signs and miracles, and he also made his disciple ABBÂ ISAAC a Bishop, and he continued to lead a life of spiritual excellence until the end of his life.

364 [369]. They used to say of ABBÂ SERAPION, the Bishop, that whensoever a man came to him to receive [Page 712] the monastic garb, he said these words to him, "When thou prayest say, 'Lord, teach "'me to do Thy will.'"

365 [370]. On one occasion ABBÂ PAPHNUTIUS was living in a remote desert, and it happened that a certain brother came to him and found him sick, and the brother took him, and washed him, and of the food which he had with him he boiled a little, and

[1] Read ܣܠܡܐ.

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brought it to him to eat. And when he saw [this] he answered and said, "In very truth it had passed[1] "from my mind that this gratification for the children "of men existed;" and he brought him a cup of cream. Now when the old man saw him, he wept, and said, "I never expected that, even to the day of my death, "I should drink wine."

366 [371]. One of the fathers told a story, saying:—On one occasion two brethren according to the body came to the desert to a certain monk, and they conducted themselves in an excellent manner, and they were praised by the whole brotherhood. And it came to pass that one of them fell into a sickness which lasted not a few years, and his brother ministered unto him, and certain fathers came to visit him, and they began to praise him that ministered unto him, saying, "Thy willingness and thine abstinence profit the whole "brotherhood." And he answered and said unto them with great humility, "Forgive me, O my fathers, for I "have not as yet begun to lead a life of rule, but it is "my brother who doeth the works of excellence, and "that ye may indeed learn that such is the case, come "after me, and see." Then he took them in to his brother in the cell wherein he lay, and he said unto him, "Father, where is the axe which I gave thee "yesterday?" And he began to seek for it. Then he said unto him, "See, O my brother, do an act of grace "and seek for it with me," and the sick brother took it upon himself to be asked for that which he had not taken. And having profited [by his example] the fathers departed from that place.

367 [372]. An old man used to say, "Flee from "that love which [Page 713] subsisteth by means of "the things which are corrupt, for with them a man "also passeth away and is destroyed."

368 [373]. ABBÂ ELIJAH used to say, "The love

[1] Read ܡܬܢܣܝ.

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"which a man possesseth for his neighbour, and which "is caused by some temporal matter is, in the process "of time, turned into fierce enmity."

369 [374]. And he also said, "Whatsoever hath its "being for God's sake endureth and abideth for ever "with those who are true."

370 [375]. On one occasion the priest of PÎLÎSÎÔN heard that certain of the brethren were idle and lazy, and that they were constantly in the city, and that they swam in the baths, and neglected the works of excellence which belong to the life of the monk, and when they came to the congregation he took their monkish dress from them; and having done [this] he was sad at heart, and repented, and he went to ABBÂ POEMEN and informed him about them. And the old man said unto him, "Hast thou nothing of the old "man about thee?" [And he said "Yea."[1] And the old man said unto him], "Therefore thou thyself art "like unto them, and thou art nigh unto sin." Then the priest went and expressed his sorrow to them, and he put on them the dress of monks [once more]. Now they were twelve in all.

371 [376]. On one occasion tribulation came upon the monks in a certain place where they were living, and they wished to forsake it and to come to ABBÂ AMMON; and behold,[2] he was travelling in a boat, and he saw them going along by the side of the river, and he ordered the boatman to bring [the boat] close to land. Then he called these brethren and said unto them, "I am AMMON to whom ye wish to go;" and he entreated them to go back to their place, and he comforted them, and told them to endure patiently, for there was in the matter no[3] loss to the soul, but only human vexation.

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[1] Adding, ܐܡܪ ܠܗܘܢ ܐܢܬ ܗܘܝܬ ܥܡ ܐܢܫܐ ܥܬܝܩܐ.

[2] Read ܗܘܐ ܐܬܐ.

[3] Read ܠܐ ܡܕܡ ܠܢܦܫܐ.

372 [377]. On one occasion an old man went up from Scete to the brethren in the mountain, and when they saw that he was a man of great ascetic labours, and that he practised stern self-denial, they entreated him to let them make a meal for him, and they brought him a little wine to drink. Now the people [Page 713] of the country heard about him, and they brought him a man who was afflicted with a devil that he might heal him; and when the devil saw him, he began to revile him, saying, "Hast thou brought "this winebibber to me?" And the old man did not wish to cast him out because of the praise of men, but, because the devil had reviled him, he said unto him, "I believe in Christ, and I shall not have drunk "[this] cup of wine until thou hast gone forth;" and as he began to drink that devil cried out, and said, "Thou "art consuming me;" and before the old man could drink that cup [of wine] the devil went forth by the grace of Christ.

373 [378]. They used to say that a certain father who was a recluse had a brother, according to the body, who lived in another cell, and that this brother fell ill, and sent to him a message to come and see him before he died; and his brother said, "I am un-"able to go out for the sake of my brother in the "flesh." And his brother sent him another message, saying, "Come, if it be only in the night, that I may "see thee;" and the recluse said, "I cannot do so, for "if I did my heart would not be pure before God." So the brother died, and they did not see each other.

374 [379]. They once wanted to make Abbâ Isaac priest in Scete, and when he heard [this] he fled to Egypt, and he went into a field and hid himself among the crop because the fathers were pursuing him, and when they came to that field they began to weary a little; and they turned the ass which they had with them out to feed, but he left the whole field, and

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went and stood up in that place where ABBÂ ISAAC was hidden. And in the morning they went out to look for the ass, and they found the ass and the old man [together], and they marvelled; and when they wished to make ABBÂ ISAAC take an oath [not to run away] he would not allow them [to do so], and he said unto them, "I shall not flee again, for it is "the will of God, and whithersoever I flee I shall "come to this thing, for this is a consecration by "God."

375 [380]. ABBÂ MACARIUS asked ABBÂ ARSENIUS, saying, [Page 715] "Is it good for a man not to have "any pleasure at all in his cell? I know a brother who "used to have a few garden herbs in his cell, and to "prevent himself from having any gratification there-"from, he pulled them up by the roots;" and ABBÂ ARSENIUS said unto him, "This is good, but every "man [must do] as he is able, and if he hath not the "strength to persist in this perhaps he should plant "others."

376 [381]. The old men who were in Egypt told ABBÂ ELIJAH that ABBÂ AGATHON was a great man. And the old man said unto them, "Considering his "youth he was a great man in his generation, but he "was very far removed from the men of old. I saw "in Scete an old man who was able to hold back the "sun in his course in the heavens like JOSHUA, the son "of NUN;" and when they heard [this] they marvelled and praised God.

377 [382]. A certain brother asked ABBÂ POEMEN about fornication, and he answered and said, "[It cometh "upon a man] because our eyes will not allow us to "see the help of God which surroundeth a man, for "a man is constrained to humility and to the fear "of God at all times, even as he is constrained "[to draw] the breath which goeth forth from his "mouth."

378 [383]. An old man used to say, "If thou wishest

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"to learn to know [thy] neighbour praise him more than "thou rebukest him."

379 [384]. They used to say that whensoever one of the fathers wished to sleep a little, he would sit down in his cell at some distance from the wall, so that whenever he nodded his head he became wide awake.

380 [385]. And whensoever another of the old men lay down he used to hold up a book above him, and when he dropped off to sleep the book would fall down and awake him.[1]

381 [386]. ABBÂ ANTHONY said, "I do not fear God, "on the contrary, I love Him."

382 [387]. One of the old men whilst exhorting the brethren to work of spiritual excellence used to say, "Troubles are hard unto those who are not accustomed[2] "to them. Troubles are like unto dogs; for as dogs "[Page 716] bite those who are not familiar with them, "and wag their tails at those who are, so also are "labours, because they give pain to those who have "no experience of them, and they are pleasing unto "those who are trained in bearing them. This excep-"tion must, however, be made: lusts are wont to pro-"duce troubles and adversities, but troubles are the "cause of pleasure and delights."

383 [388]. On one occasion ABBÂ AMMON came to cross the river, and he found that they were making ready a boat to take [some] men over, and he sat down in it; and behold, there was another boat which was going to take over some women, and they cried out to him, "Come thou, father, and cross over with us." And he answered and said unto them, "If I had not 'been going to cross over in the public boat I could

[1] In Bedjan's edition there follows:—No. 23. Abbâ Besarion said, "I stood up for forty nights, and did not sleep." ܟܕ. ܐܢܐ ܩܡܝܢܝ ܐܪܒܥܝܢ ܝܘܡܝܢ ܘܠܐ ܫܠܝܬܝ ܡܢ ܕܢܢܘܡ ܗܘܐ ܡܢ ܕܢܫܬܐ ܘܠܐ ܢܦܠ ܥܠ ܦܪܫܐ ܕܢܢܘܡ ܗܘܐ ܡܢ ܕܢܫܬܐ ܘܠܐ ܢܦܠ ܥܠ ܦܪܫܐ ܕܢܢܘܡ ܗܘܐ ܡܢ ܕܢܫܬܐ ܘܠܐ ܢܦܠ ܥܠ ܦܪܫܐ ❊

[2] Read ܕܡܬܪܓܠܝܢ.

"not cross [with you]." Now he had with him a bundle of palm leaves, and he sat down and plaited mats until that boat was ready, and then he crossed over the river [in it]. And the brethren expressed their regrets, saying, "Why hast thou done thus?" Then the old man said unto them, "Because I do not at all "times travel in great haste, and because my thoughts "are not always in a turmoil." Now this is a proof that a man should travel on the path of God with a well ordered mind.

384 [389]. One of the old men came to one of the fathers [and asked him] to go and visit ABBÂ JOSEPH, and he said to him, "Tell thy disciple to go "with us;" and the father said, "Call him, and whatso-"ever thou commandest him, he will do." The old man said unto him, "What is his name?" and the Rabbâ of the disciple said, "I know not." The old man said unto him, "And how long hath he been with "thee? Dost thou not know his name?" And the father said, "Behold, he hath been with me for two "years;" then the old man answered and said, "If he "hath been with thee for two years, and thou hast "not learnt his name, how can I learn it in one day?"

385 [390]. A brother asked ABBÂ POEMEN, and said, "On one occasion I was distressed, and I begged "one of the holy men to lend me a certain thing, and "he gave it to me as a free gift; now if God prospereth "me [Page 717] shall I give it to another man, or shall "I return it to him that gave it to me in the time of "my tribulation?" The old man saith, "The gift was "most certainly from God, and it is meet for thee to "return it to him, for it belongeth to him." And that brother said unto him, "Supposing that I carry it to "him, and he refuse to take it, and say unto me, "'Get thee gone, and give it as a free gift to any one "'at thy pleasure,' what am I to do?" The old man said, "The thing still belongeth to him. For if a man "bringeth thee something of his own accord, and thou

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"hast no knowledge about it, in this manner the thing "is his; but if thou hast borrowed something, either "from a monk or from a man in the world, and he "refuseth to take it back, it belongeth to thee,[1] and "thou mayest do as thou pleasest with it."

386 [391]. ABBÂ JOSEPH related that ABBÂ ISAAC said, "I was on one occasion sitting with ABBÂ POEMEN, "and I saw that he was in a state of great stupefaction, "and because I possessed some influence over him, I "offered entreaty to him, saying, "Father, where is thy "'mind?' And after I had pressed him greatly, he "answered and said, 'My mind was in the place of the "'Crucifixion, where the holy woman MARY, [the God-"'bearer], was standing and weeping by the Cross "'of our Reedemer, and I was wishing that I might "'at all times feel thus.'"

387 [392]. They used to say that ABBÂ SISOES the Theban was wont to dwell among the reeds of ARSÂNÎÂ, where there was, at some distance from him, an old man who was sick; and when he heard [of it] he was distressed, for he fasted two days at a time, and that day was the day on which he ought not to eat. And he said in his mind, "What shall I do? For perhaps "the brethren will compel me to eat, and if I wait [to "go to the old man] until to-morrow perhaps he will "be dead. I can only do this. I will go, but will not "break the law and eat;" so he went, and he ate not, and he did not break the rule of life which [he observed] for God's sake.

388 [393]. They used to say [Page 718] that ABBÂ NEṬÎRÂ, who was the disciple of ABBÂ SYLVANUS, and who dwelt in his cell in Mount Sinai, trained his body, and exercised it in ascetic labours with moderation; but when he was called by force to the episcopacy, he afflicted himself with stern and laborious works. And his disciple said unto him, "Abbâ, when we lived

[1] Read ܕܝܠܟ.

"in the desert thou didst not lead such a life of ab-
"stinence and self-denial as thou now doest;" and the
old man said unto him, "There I had the desert, and
"silence, and poverty, and I only had to direct my
"body in moderation so that it might not become ill;
"but here I have the world, and I must vex my body
"so that it may not be caught by any lust whatsoever,
"and that I may not lose my labours."

389 [394]. They used to relate that ABBÂ POEMEN and the brethren at one time worked with their hands, but he could not sell their work; and they were distressed because they had no one to buy their work; and one of the brethren, who was a friend of theirs, went to a certain believing merchant and informed him of the matter. Now ABBÂ POEMEN [always] refused to accept anything from any man, so that he might not be entreated [for alms] by the multitude. And when the merchant heard [about their need], because he wished to do something for the old man, he made the excuse that he was in need of [the kind] of work [which they did], and he bought a camel and carried away the work as if he had been in need of the same; and the brother who had told the merchant came to ABBÂ POEMEN, and hearing that the merchant had come and carried away what they had to sell, he said before ABBÂ POEMEN, "Verily, O father, the merchant hath
"taken [the work] away, although he did not want it."
Then ABBÂ POEMEN said to ABBÂ JOB, his brother,
"Arise, stop the camel, and bring him back, for if thou
"dost not do so POEMEN will not dwell here with you.
"For I do not wish to wrong any man by making him
"unnecessarily [Page 719] to suffer loss on my account,
"and to take my profit." And the brother departed and brought the camel back with great difficulty, and then ABBÂ POEMEN was persuaded to stay with them, and when he saw [the camel] he rejoiced as one who had found a great treasure.

390 [395]. A certain stranger came to Scete, and

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brought there much gold, and he entreated the priest that it might be given to the brethren, and the priest said unto him, "It is useless to them;" and having entreated him many times, and the priest not consenting [to this], the man laid the gold down openly at the door of the church. And the priest said, "My "brethren, if any man hath need let him take [some]," but they refused to touch it, and some of them would not even look at it. Then the priest said unto him, "God hath accepted thy gift, go, and give it to the "poor;" and having been greatly helped he departed.

391 [396]. On one occasion the steward of Scete went up to Constantinople, and the Emperor seeing him asked him how the fathers in Egypt were; and the steward did homage, and answered and said to the Emperor, "Behold, they eat each other, and live." Now when the Emperor heard this, he marvelled, and asked him, "What is the meaning of 'they eat each "'other?'" And the steward said, "The meaning of "'they eat[1] each other' is this:—When it happeneth "that one of them is going to die, he commandeth that "whatsoever he hath shall be given to various men "according to their needs; and similarly when a man "worketh he bringeth [the results of] his labour, and "refresheth all the brethren therewith, and in this way "they live." The Emperor said unto him, "Verily "blessed are ye, for ye are saved and freed from the "cares of the world, and also from the judgment of "Gehenna. We, on the other hand, are troubled by "the cares of this world, and Gehenna is prepared "for us because of our sins."

392. They used to say of Abbâ Baṭîmîs that, when [the brethren] were coming down from the harvest to Scete, they brought down as a gift for the brethren who were there a jar of oil, which contained the measure of a *ḳesṭâ*, and was sealed with plaster. And

[1] Add ܕܐܟܠ.

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at the return of the period the year following when they were going [Page 720] to the harvest, they brought everything which was of benefit to the church; and ABBÂ BAṬÎMÎS made a small hole with a needle in the vessel of oil, and poured out a little of it for himself, and thought that he had done some great thing in not having consumed the whole of the oil which was in the vessel. And when the brethren brought their vessels with the plaster coverings intact and the vessels themselves unopened, whilst his vessel had been perforated, he stood there full of shame, just like a man who thinks that he has been found [committing] fornication.

393. There was a great and holy man who used to dwell in the inner desert, in a state of glorious ascetic excellence, and the gifts of casting out devils and of healing the sick had been given to him by God, and he used to work great miracles in the Name of Christ, and the beasts also made themselves subject to him at his command. For it chanced on one occasion when he was journeying in the desert that he saw a herd of wild asses feeding, and he said to them, "In the Name of our Lord Jesus Christ, let one of you "come hither;" and one of them came, and crouched before him very gently, and the blessed man mounted him, and sat upon him, and the animal carried him whither he wished to go.

394. One day when the blessed ANTHONY was sitting in the desert with the brethren about him, suddenly there fell upon him a state of stupor, and he became exceedingly sad and sorry, and he bent his knees and prayed; and when, after a long time, he stood up, he wept and groaned, and the old man began to pluck out his hair; and to throw it away.[1] Now when the brethren saw him weeping they entreated him to tell them what he had seen; and he answered

[1] Read ܡܫܚܪܗ.

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and said unto them, "A great pillar hath fallen this "day from the church." Now he spake concerning that holy man who had fallen from his rule of life. And he sent to him straightway two brethren to see what had happened [Page 721] and to comfort him, and when the holy man saw them, he wailed and cried, and took dust and cast it upon his head, and he fell down before them, saying, "Go ye and say unto ABBÂ "ANTHONY, 'Pray for me that ten days may be given "'me to live, and I believe that I shall repent;'" but he died before five days had passed, and did not remain[1] long enough to offer up repentance for his sin.

395. There was a certain man of noble rank who sold everything which he had, and divided [the money] among the poor and the strangers, and he shaved his head, and went and dwelt in a monastery; now there remained to him a remnant of his possessions sufficient for his wants. And after a little time, when he had obtained freedom of speech, he began to be proud and to exalt himself above the other brethren, saying, "They lack education, and the knowledge of learning;" and the blessed MÂR BASIL, the Bishop, sent him a message in a letter, saying, "Thou hast lost the great "name which thou hadst in the world, for thou wast "called 'nobleman', and thou hast not become a monk."

396. ABBÂ GREGORY made an answer against the thoughts and said to the brethren, "My brethren, inas-"much as we have passed the measure of children, "let us cease from the mind of children, that is to say, "let us free ourselves from the careless habits of filthy "lusts; for it would be a shameful thing for us if, since "childhood hath passed from us, and old age hath come "upon us, the things of shame had not also passed "away from us."

397. They used to say that when ABBÂ MACARIUS was walking in the desert, he went and found a beauti-

[1] Read ܢܬܒܥ.

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ful spot which was like unto the Paradise of God; and there were in it fountains of water, and numerous palm-trees, and trees of various kinds which bore fruit, and when he had come and told the brethren about it, they begged and entreated him to go and settle them there. Then the old men, the aged members of the congregation, who led lives of stern labour, entreated them not [Page 722] to leave their place, and they said, "If pleasure and delight be found in that spot, "and if a man may live therein without vexation and "labour, what pleasure and delight do ye expect to "receive from God? Nay, it is right for us to endure "the hardness of this place wherein we dwell, and to "suffer tribulations so that we may enjoy pleasure in "the world to come." And when he had said these things the brethren were restrained and departed not.

398. There was a certain holy man who used to see visions, and he told the following story, saying, "Once when I was standing up in prayer, I heard a "devil complaining in the presence of his companion, "saying, 'I am[1] [suffering] great labour and trouble.' "And when the other devil asked him[2] so that he "might learn from him the cause of his trouble, he "said to him, 'This is the work which hath been handed "over to me. When I have carried these monks, who "are in Jerusalem and its neighbourhood, to Mount "Sinai I have to bring those who are in Mount Sinai "to Jerusalem, and I have no rest whatsoever."

399. There was a monk who lived in a cell, far away in the desert, and this monk had a brother who lived in the world, and whose end was nigh, for he had to die; and he sent a message to the monk, saying, "For God's sake do an act of grace, and come "that I may see thee before I die." And when the monk heard [this], he shut the door of his cell, and

[1] Read ܢܗܘܐ.

[2] The better reading is ܥܠܘܗܝ.

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set out to go to him, and as he was travelling through the desert, he saw an old man sitting on the wayside mending nets; now this old man was the Calumniator, who was making ready his snares to catch in them those who were journeying on the road of spiritual excellence. And he was exceedingly anxious to overthrow that brother, and to trip him up by his snares, for he had not only never allowed his foot to become entangled in the meshes of his nets, but he had also slit in pieces and destroyed his pit-falls through the remembrance of God. Now the monk did not know that the man who was sitting by the road-side [Page 723] mending his nets was Satan, and he said unto him, "Why art thou sitting here in this "parched desert? And what art thou doing here?" The Calumniator said unto him, "I am mending my "nets wherewith I wish to catch the gazelle which are "in the desert." And the monk said unto him, "Make "me a net also, for I want to catch with it the gazelle "which go into my garden and lay it waste." Then that devil said unto him, "Get thee on thy journey, "and I will make a net for thee which shall be better "than that which thou now seest." And when the monk had gone to his brother, he saw him, and remained with him for two days, and on the third day his brother died; and he wrapped him in his grave-clothes, and buried him with the honour which is due to believing men. And as he was lying there in his brother's house, his brother's wife rose up by night, and came and lay down by his side through the agency of the Calumniator, and she began to say unto him thus:— "God hath sent thee hither to provide for thy brother's "children, and to bring them up; take me, then, to wife, "and take care of thy brother's house and of his chil-"dren, and stay here in peace in thine own house." And when the monk had heard what she said to him, he was moved to wrath against her, and he said to her, "Fie upon thee, O woman! Get thee behind me,

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"Satan!" And he rose up straightway, and took his staff, and set out to go through the desert to his cell, and as he was journeying along the way, he saw that old man sitting in his place and mending his nets; and the monk said unto him, "Art thou still "sitting here, O old man? Hast thou prepared for "me that net concerning which I spake to thee?" Then Satan became furious, and he looked at him in fierce anger and said, "Get thee forth from my pre-"sence. Yea, thou hast indeed broken the net which "I made for thee. Didst thou not know [Page 724] "that thou wast breaking and slitting in pieces during "the past night that other net which was better than "the first one?[1] I am not able to make a net which "[will catch] thee." And as he was speaking he changed himself into a great serpent. Now when the monk saw this he understood that it was Satan who had appeared unto him; and he fled from the place in fear, and went to his cell, and he gave thanks unto God Who had delivered him from the snare of Satan, who had wished to snare him and to drag him down into his net through his brother's wife.

400. A certain brother had recently received the garb of a monk, and he went and shut himself up in a cell, and said, "I am a desert monk." And when the fathers heard [this], they came and took him out of his place, and made him to go about to the cells of the brethren, and to make apologies to them, saying, "I am not a desert monk, and I have only just "begun to be a disciple."[2]

401. On one occasion ABBÂ ABRAHAM went to ABBÂ ARÊÂ, and whilst they were sitting talking, a certain brother also came to Abbâ, and repeated the following:—There was a certain rich man in Jerusalem who had become rich by means of fraud, and avarice, and

[1] Read ܗܕܝܬܐ ܛܒܬܐ.

[2] From Bedjan's edition, p. 853, No. ܡܕ.

oppression, and wicked acts of various kinds; and when this man came to himself, and understood that there was judgment to come, he drew nigh to a certain teacher, and said unto him, "I beseech thee [to hearken unto me]. My mind is led captive by worldly care, and "by anxieties which are of the earth; make me whole "then, so that I may not perish." And the teacher gave him to read the Book of the Wisdom of Solomon, and as he was reading [it], he found a verse which said, "He who hath compassion upon the poor lendeth "to God." Then he shut the book, and gave it to the teacher, saying, "Who is there that is more sure "and more to be trusted than God, Who if I shew "compassion upon the poor, will give me back both "principal and interest?" Then he went immediately, and sold everything which he possessed and divided it among the poor, and he left nothing whatsoever of it to himself except four *dînârs*, which were to be [spent] in burying him; and he fell into want, and became exceedingly poor, and he went about begging, but no man either shewed compassion upon him or gave him food. Finally he meditated within himself, and said, "I will go to the Lord my God, and will "enter into judgment with Him because He led me "astray and made me scatter all my possessions." Now as he was returning to Jerusalem, he saw two men fighting with each other, and each was striving [Page 725] to take from his companion a certain stone of great excellence, which had fallen from the ephod which was on AARON, the high priest; now the men did not know what the stone was. Then the man said unto them, "Why are ye fighting and con-"tending with each other?" And they answered and said unto him, "We have found a stone, and we do "not know what its value is;" and he said unto them, "Give it to me, and take four *dînârs*," and they gave him the stone gladly. Then the man went into Jerusalem and shewed the stone to a goldsmith, who, as

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soon as he saw the stone, said unto him, "Where "didst thou find this? For behold, because [of the "loss] thereof all Jerusalem hath been in an uproar for "the last three days. But go, and give it to the high "priest, and he will make thee a rich man." Now when he had gone into the temple, the angel of the Lord appeared unto the high priest, and said unto him, "Behold, a man hath come unto thee, and he hath "with him the stone which was lost; give him, then, gold, "and silver, and precious stones according to his "desire, and rebuke him, and say unto him, 'Have no "'doubt whatsoever in thy mind, and restrain not thy-"'self from lending to God as if thou wert not a be-"'liever and a true man, for, behold, I have given unto "'thee twofold in this world [for what thou didst lend "'Me], and in the world to come life everlasting.'"

402.[1] And the fathers also said:—There was a rich philosopher in a certain city, and he never gave anything to any man; and the Bishop of the city said unto him, "Dost thou know, O my beloved brother, "that when we came into this world we brought nothing "in with us, and that we shall not be able to carry "anything out with us? But from that which Christ "hath given unto thee thou shouldst lend in this world, "and in the next He will reward thee several times "over." Then the philosopher said unto the Bishop, "Wilt thou be surety to me that if I lend [money] "unto Him He will reward me?" And the Bishop answered and said, "Yea, I will be surety to thee;" and the Bishop having become surety to him, straightway the rich man began to scatter his possessions, and whensoever he gave alms to any man he used to write thus:—"Behold, I have lent to Christ, such and such "things, Bishop So-and-so being security for the same;" and he did thus until he had scattered all the riches

[1] The following is translated from Bedjan's edition, p. 855, No. ܟܕ ff.

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which he possessed. Now when the day arrived for him to go forth from the world, he commanded his household, saying, "I make you to take an oath by "Christ, in Whom I have trusted, that this paper shall "be laid with me in the grave;" and they took the oath even as he made them to do. And after many days, the Bishop came to the city, and he went to the kinsfolk of the philosopher, and he comforted them, and said unto them, "Did he not give you any com-"mands? And did he not make a will?" And they said unto him, "When he was dying he made us swear "that the paper of indebtedness should be laid with "him [in the grave], and we did even as he said." And the Bishop said unto them, "Come ye and shew "me his grave," and when he had gone and entered into the grave, he saw the paper laid on the breast of the philosopher, and he took it, and opened it, and found that there was written in it thus:—"I, the philo-"sopher So-and-so, have gone to Christ, and every-"thing which I lent unto Him He hath returned unto "me many times over; and henceforward I have no "claim whatsoever, except tranquillity and peace." And every one who saw and heard [this] praised God, unto Whom all things are easy.

403. There was a certain rich man in Alexandria whose name was DÔMYÂNÔS, and he fell sick of a grievous disease, and being afraid that he was going to die he divided thirty pounds weight of gold among the poor; and it happened that he recovered, and then he repented of what he had done. Now he had a rich friend, who was a chaste and excellent man, and he revealed to him everything about which he repented, and the friend answered and said unto him, "Be not "sad, O my brother, for it is meet that thou shouldst "rejoice, because thou hast made an offering unto God "of thy gold;" but the rich man did not agree with him. Then he said unto him, "I will give thee thirty "pounds' weight of gold, and thou must not be vexed,

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"but come with me to the temple of MÂR MÎNÂ, the "martyr, and say thus: 'It is not I who have given "'these alms, but this man,' and take that which is "thine, and go." And having done this, he took thirty pounds' weight of gold, and went to go forth by the door of the church, and the angel of the Lord smote him, and he fell down straightway, and died. Then the priests who were in the temple of MÂR MÎNÂ gathered themselves together, and they said to the friend, "Take thy gold, and be gone." And he said unto them, "God forbid that I should take anything "from Christ, for I have offered it to Him, and it is "His, but if it seem [fit] to you let it be divided among "the poor;" and it was divided according to his command, and every one who heard feared and glorified God. My brethren, let us admire the excellence of that friend, and let us not be sad when we offer alms and oblations unto God, for we [only] offer unto Him that which is His. And He Himself hath written that He is the debtor and the borrower, and hath promised a reward even for a cup of cold water, saying, "What-"soever ye do unto one of these little ones, ye do "unto Me;"[1] may He make us worthy to do His will. Amen.

[Here follow] the counsels which belong in order to the old man who spake against the thoughts of fornication, saying, "Be like unto a man who passeth "through a street of taverns, &c.[2]]

404. O man, for thy sake was CHRIST born, and the Son of God came that he might make thee to live; He became a babe, He became a child, and He became a man, being [at the same time] God in His Nature, and the Son of God.

405. He Who was the Lawgiver became a reader, and He took the Book in the synagogue, and read,

[1] St. Matthew x. 42; xxv. 40.
[2] See No. 582.

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saying, "The Spirit of the Lord is upon Me, and there-
"fore He hath anointed Me, and hath sent Me to preach
"the Gospel to the poor."[1]

406. Like a sub-deacon He made a whip of cord, and drove out from the temple all those who sold oxen, and rams, and doves, *et cetera.*

407. Like a servant He girded a napkin about His loins, and washed the feet of His disciples, and He commanded them to wash the feet of their brethren.

408. Like a priest He sat among the priests and taught the people.

409. Like a Bishop He took bread, and blessed [it], and brake, and gave unto His disciples. He was beaten for thy sake, He was crucified for thy sake, and He died for thy sake; yet for His sake thou wilt not even bear disgrace! He rose as God, and He ascended as God. He wrought all things for us, fittingly and in order, that He might redeem us. Let us, then, be watchful, and zealous, and constant in prayer; let us do all things which are pleasing unto Him, and which gratify those who love Him, so that we may be redeemed and live. Was not JOSEPH sold into EGYPT, and was he not in a strange land? And the three Holy Children in Babylon, peradventure they acquired knowledge with man and stood in front of them [of themselves]? Nay, it was because they feared God that He helped them, and made them glorious.

410. An old man, who had delivered himself unto God, used to say, "The monk hath no will of his own. "Now he who abideth in ministering unto the will "of God never wearieth, but if thou performest thine "own will thou becomest weary and exhausted, because "God doth not support thee."

411. The old man also said, "When a soldier en-
"tereth the battle he taketh care for himself only, and
"so also is it with the huntsman; let us then be like

[1] St. Luke IV. 18.

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"unto these, for riches, and kinsfolk, and wisdom are "dung without a correct rule of life and conduct.

412. The old man also said, "God dwelleth in the "man who worketh with God, for He said, 'I will dwell "'in them, and I will walk in them, and they shall be "'to Me a people, and I will be unto them a God.'"

413. The old man also said, "God saith unto thee "thus: If thou lovest Me, O monk, that which I wish "do, and do not what I desire not. The life of "a monk are these:—good works, obedience, train-"ing, not to blame his neighbour, not to calumniate "any man, and not to complain, for it is written, 'The "'mercy of the Lord hateth evil things.'"

414. The same old man used to say, "The life and "conduct of a monk are these:—he must not act ini-"quitously, and he must not look upon evil things with "his eyes, and he must not hearken with his ears unto "things which are alien to the fear of God, and he "must not utter calumnies with his mouth, and he must "not seize things with his hands, but must give espe-"cially to those who are in need, he must neither be "exalted in his mind nor meditate with wicked thoughts, "and he must not fill his belly. All these things he "must perform with intelligence, for by them is a monk "known."

415. A certain brother vexed an old man several times by saying unto him, "What shall I do in respect "of the wicked and filthy thoughts of all sorts and "kinds which go through me?" And the old man answered and said unto him, "Thou art like unto a "stagnant pool which is at one time filled with water, "and which at another, when water hath been drawn up "from it, runneth dry. Why canst thou not rather be like "unto the spring which never faileth? Patient persist-"ence is victory, and victory is constancy, and con-"stancy is life, and life is kingdom, and kingdom is God."

416. Abbâ Epiphanius used to say, "Whatsoever "food thou wishest to eat with pleasure desire not to

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"give to thy body, especially when thou art not sick, "and that food for which thou lustest thou shalt not "eat. When, however, thou art eating the things which "are sent unto thee by God, give thanks unto Him at "all times, and be grateful unto Him. We have received "pleasures and delights because of the name of monastic "life, but we perform not the works of monks, and it "shall be that thou art not a monk. What then? Wilt "thou not play the man that, peradventure, thou mayest "be clothed in the apparel which is alien unto thee? "Tell me, O brother, how can a man possess the seal "of service unless he possesseth humility? For the "humble man who seeth another sinning weepeth bit-"terly, saying, 'This man may perhaps sin to-day, "'but how many times shall I sin to-morrow?' But, if "any man sin before thee, no matter who he may be, "condemn him not, but consider thyself to be a greater "sinner than he is, even though he be both a child of "this world, and make people to sin against God."

417. He also used to say, "Know thyself, and thou "shalt never fall. Give work unto thy soul, that is to "say, constant prayer, and the love which is in God, "before another can give it evil thoughts; and pray "ye that the spirit of error may be remote from you."

418. He also used to say, "Whatsoever thou doest "successfully, and makest a boast of, that destroy, for "it is not right for a monk to boast about his good "deeds, and if he boasteth he will fall."

419. "When thou prayest say with a hidden voice "unto God, 'Lord, how am I to acquire Thee? Thou, "'even Thou knowest that I am a beast, and that I "'know nothing. Thou hast brought me to the highest "'point of this life, O redeem me for Thy mercy's sake. "'I am Thy servant and the son of Thine handmaiden. "'O Lord, by Thy wish make me to live."

420. The old man is falsehood, and the new man is truth. Truth is the root of good works, and false-hood is death. If the liar, and the thief, and the

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calumniator, knew that they were to be exposed and made known to all at a subsequent period they would never commit their offences, and it is even thus with those who commit adultery.

421. The sons of ELI, HOPHNI and PHINEHAS were priests of the Lord, but they feared not God, and they and all their house perished.

422. He who layeth hold upon, and bindeth, and taketh to himself the remembrance of evil things, is like unto the man who burieth fire within chopped straw.

423. If thou wouldst talk to a man concerning life, and if thou wouldst say a word unto him with suffering, and with repentance, and with weeping, speak unto him that heareth and doeth; and if thou dost not [do this] speak not at all, lest thou die, and depart without profit from the words wherewith thou didst wish to vivify others. For unto the sinner God saith, "What are the Books of My commandments unto thee, "for thou hast taken My covenant in thy mouth?"

424. ABBÂ EPIPHANIUS said, "When the thought "cometh to fill thy bosom, that is to say, thy heart, "with vain glory or pride, say thou unto it, 'Old man, "'behold thy fornication.'"

425. And he also said, "If we do evil things God "will be unmindful of His longsuffering; but if we do "good things, it will not help us greatly, for in order "to increase the profit of freedom, and that the mer-"chandize of the will may not be spoiled, a man must "rejoice in contending."

426. On one occasion the brethren entreated RABBÂ EPIPHANIUS, saying, "Speak to us, father, something "whereby we may live, even though thou speakest and "we keep not the seed of thy word because our ground "is a salted thing." And the old man answered and said unto them, "He who doth not receive all brethren, "and who maketh distinctions between them, he who "doth this, I say, cannot become perfect."

427. If a man revile thee, bless him, and if he ac-

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cept the blessing it shall be good for both of you; and if he doth not, he shall receive the reward of his reviling, and thou of the blessing.

428. It is right for a monk to live even as ABBÂ ARSENIUS lived. Take care each day to stand before God without sin, and draw nigh unto Him with tears as did the sinful woman; and pray thou unto the Lord God as if He were standing before thee, for He is near, and He looketh at thee carefully.

429. He who wisheth to dwell in the desert must be a teacher by his own knowledge, and he must not be in need of being taught, lest, peradventure, he be harmed by devils, and lest he scrutinize his understanding too closely, and lest, in some form or other, he become a laughing-stock to the beings who are above, and to those who are below.

430. The correct rule of conduct for him that loveth God is to be without blame.

431. A certain old man returned an answer against evil thoughts, and said unto the brethren, "Now I be-"seech you, O my brethren, that we cease from the ascetic "life and its labours, and that we also desist from the "anxieties of evil thoughts. For what are we? A sound "which cometh from the fine dust, or a sound which "cometh from the dust of the ground. JOSEPH of RÂMÂH "having asked to [be allowed to] take away the body "of JESUS removed it and swathed it with swathings "of fine linen, and then laid it in a new grave. Now "the pure heart is the new grave of the new man."

432. The devils said unto one of the old men, wishing to lead him astray, "Dost thou wish to see "Christ?" And he said unto them, "My curse be upon "you, and on that which ye say, for I believe in Christ "Who said, 'If they say unto you, Behold, here is "'Christ, or, Behold, there is Christ, believe them not;'"[1] and immediately the devils disappeared.

[1] St. Matthew XXIV. 23.

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433. What is [the meaning of] the word which the Apostle spake, "To the pure all things are pure?"[1] The old man said unto him, "If a man cometh to this "word, and arriveth at this measure, he will see that "he himself hath more shortcomings than any other "creature, and that he is inferior to every being." The brother said unto him, "How is it possible for me to "consider myself more imperfect than a murderer and "inferior to him? Is it possible for me to consider the "murderer and the fornicator, whose actions are abo-"minable, better than myself?" And the old man answered and said unto him, "If a man attaineth unto "this word, and he seeth his neighbour committing a "murder, or doing something else which is not good, "he will think within himself, saying, 'This is [only] "'one sin, and this man hath only committed this one "'sin, but I am at all times a murderer through hatred "'and a wicked will.'"

434. A brother asked ABBÂ JOB, the brother of ABBÂ POEMEN, concerning a word which the Apostle spake, saying,[2] "Esteem every man to be more ex-"cellent than thyself." And the old man answered and said, "If a man hath arrived at this measure, and he "seeth the offence of his brother, he will conceal it as "if it had never happened."

435. An old man used to say, "I never take a "step without first learning where I am about to put "my foot, but I stand up, and look about me carefully, "and I am not careless, and I do not let [my foot go] "until God guideth me, and leadeth me on the path "to the place which pleaseth Him."

436. An old man used to say, "God giveth a man "the opportunity to repent as long as he wisheth to "do, and in proportion as he wisheth, for it is written, "'Speak first thy sins, and thou shalt be justified.'"

[1] Titus I. 15.
[2] Philippians II. 3.

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437. An old man used to say, "Silence is filled "with all life, but in the speech which is abundant death "is hidden."

438. And the old man also said, "Lying and sin "are wont to lie in ambush in the words which are "long and broad."

439. An old man used to say, "Humility never "becometh angry, and never provoketh a man to "wrath."

440. ABBÂ JOSEPH said unto ABBÂ LÔṬ, "Thou art "unable to become a monk, but thou mayest become "wholly like a flame which burneth and blazeth "fiercely."

441. An old man was asked, "What is humility?" And he said unto him that asked the question, "If "thy brother offend thee, and thou forgive him before "he can repent and entreat thee [that is humility]."

442. An old man also said, "Keep thy conscience "with thy brother, and thou shalt find rest."

443. ABBÂ PAPHNUTIUS used to say, "He who "esteemeth himself as nothing, whithersoever he goeth, "or wheresoever he dwelleth, he shall find rest."

444. The same old man said, "During all the days "of the life of the old men I used to go and visit "them twice each month, and my cell was distant from "them twelve miles, and in respect of every thought "about which I asked them, they never said to me "anything except, 'Wheresoever thou goest esteem thy-" 'self as nothing, and thou shalt find rest.'"

445. One of the old men used to say, "Love "knoweth not how to keep a storehouse [full] of "possessions."

446. The same old man also said, "I do not know "the actual thing whereby, on two occasions, the ene-"mies led me into error, and into the committing of "sin, and into the transgression [of the Law]."

447. Certain old men asked John the Less, saying, "When thou wast in Scete with the fathers, how didst

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"thou see them conducting themselves?" And he said unto them, "By night and by day they were perform-"ing with all their might the work of God, that is to "say, [they were reciting] the service, and they prayed, "and read, and were anxious with divine solicitude, "and instead of being idle they worked with their "hands."

448. On one occasion ABBÂ AMMON came to the brethren, and they, whilst expressing regret [for troubling him, asked him] to say some words of excellence to them; and the old man answered and said unto them, "It is right that we all should travel the path of "God with well ordered [minds]."

449. ABBÂ ANTHONY used to say, "When we rise "up in the morning each day let us think that we shall "not abide until the evening, and when we come to "lie down also let us think that we shall not abide "until the morning; for we know not the days of our "life, but they are known unto God. If we do this "each day we shall not sin, and we shall do nothing "wicked before God, and we shall not lust eagerly for "anything belonging to this world, and we shall not "be angry with anyone, but in everything we shall "be regarding our souls, even as men who await death."

450. And he also said, "As fish die when they are "drawn out of the water, even so do monks, who have "forsaken the world, become sluggish, when they remain "with the children of this world or dwell with them; "it is then meet for us to hasten to the mountain even "as fish haste to the water."

451. Now they used to say that ABBÂ ANTHONY was wholly [illumined] by the appearance of the light of the spirit, and that he could see what was happening from a distance; now on one occasion he saw the soul of the blessed Ammon being taken up into heaven by the hands of angels, although he was distant from him ten stages.

452. One of the brethren asked him once about

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the thoughts, and the old man answered and said unto him, "Do not carry them into effect, but let them "settle down and down until they breed worms and "perish."

453. ABBÂ POEMEN used to say, "If a man pass a "hundred years in the cell he will not understand his "departure from this world and become a monk, unless "he attribute sin to himself at all times, and make "himself to be remote, both in his mind and in his "actions, from those things which he knoweth will "separate him from God, and make supplication unto "God at all times through suffering and tears."

454. A brother asked ABBÂ POEMEN, saying, "What "is the repentance of sins?" And he said unto him, "The repentance of sins consisteth in a man not com-"mitting the sin again from the moment wherein he "repenteth of it; and on account of this the righteous "were called 'spotless,' and because they had forsaken "[their] sins, and had cleansed themselves from them."

455. And another brother also asked him, saying, "Shew me a word whereby I may live;" and the old man said unto him, "The first thing of all which the "fathers have given us [to do] is to mourn."

456. ABBÂ POEMEN used to say, "The passions are "four heads;" and a brother said unto him, "What are "they?" The old man said unto him, "Worldly grief "which cometh about many things, the love of money, "vain glory, and fornication; and it is meet that we "should be on the watch against these before all other "passions."

457. He said also, "If a monk hateth two things "he is able to free himself from the world, and these "are," said he, "the gratifications of the body, and vain "glory."

458. The same old man also said, "Wrath is a "natural thing in man, that is to say, but it must be "used to cut off evil passions. Hunger is natural in "a man, but it must be employed [in satisfying] the

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"want of the body, and not [to gratify] the feeling of "eager lust [to eat], even as the blessed DAVID said, "'With him whose eye is lofty and whose heart is "'greedy I have not eaten.'[1] Sleep too is natural in "man, but [it must not be indulged] to satiety."

459. A brother asked ABBÂ POEMEN, saying, "Tell "me, why it is that when I offer repentance to a "brother who is wroth with me I do not see him "pleased with me?" The old man said unto him, "Tell me truly: when thou offerest to him repentance "hast thou not the opinion that thou art not doing it "because thou hast sinned against him, but because of "the commandment?" And the brother said unto him, "It is even thus." The old man said unto him, "Be-"cause of this God doth not permit him to be pleased "with thee, and because thou dost not offer repentance "to him in fulfilment of thine own desire, but as if "thou hadst not sinned against him, but he had sinned "against thee."

460. They used to say that when the disciples of ABBÂ AGATHON were building a cell he remained with them for a period of four months, and when they had finished it, on the first Sabbath on which they dwelt in it, the old man saw in it something which did not afford him profit, and he said unto his disciples, "Arise, let us go away from here." And when they heard [this], they were greatly troubled, and they answered and said unto him, "If thou hadst this thought "to depart, why have we done all this work and built "the cell? Moreover, men will be offended with us, "and will say, 'They have left this place because they "can abide nowhere.'" Now when the old man saw that their souls were grieved, he said unto them, "If "some men be offended at us there are others who "will be edified by us, and they will say, 'These blessed "'men departed for God's sake, and they considered

[1] Psalm CI. 5; CXXXI. 1.

"'nothing [else].' However, let him that wisheth to "come with me come, for I shall certainly depart." Then they threw themselves on the ground, and entreated him to let them go with him.

461. ABBÂ AGATHON also used to say, "The monk's "cloak is a sign of the absence of wickedness;" and he also said, "God asketh from those who begin the "service of the works of the fear of God nothing ex-"cept that they shall order their bodies by obedience to "the commandments against the passions of the lusts."

462. ABBÂ AGATHON also said, "He who removeth "from before his eyes accusation, and disgrace [*or*, "insult], and loss [*or*, belittlement] is able to live."

463. A brother said unto ABBÂ AGATHON, "Father, "I had the order to dwell in a certain place, and I "have war there, and I want to depart; I would fulfil "the command, but I am afraid of the war." The old man said unto him, "If it were Agathon he would "keep the command, and overcome the war."

464. The same old man also said, "If the inner "man be watchful he will be able to guard the outer "man also; but if he be not, let us guard the tongue "by every means in our power."

465. The old man BENJAMIN was asked by a brother, "Of what consisteth the life of a monk?" And he answered and said, "A mouth of truth, a holy body, "and a pure heart."

466. They used to say concerning a certain old man that, on account of the great humility which he possessed, God gave him the gift of becoming a seer of visions, and he could see beforehand when any one was coming to him, and it was revealed to him concerning it; now the old man was sorry and did not wish for this thing, and he made supplication unto God that it might be taken away from him. And he went to an old Rabbâ and entreated him, saying, "My "brother, labour for me, so that this gift may be "removed from me;" then each of them sat down in

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his cell and made entreaty unto God concerning this matter, and a voice was heard by that old man, saying, "Behold, I remove the gift from thee, but when-"soever thou wishest it is thine." And he went straightway to the old Rabbâ and shewed him what had been said unto him, and when he heard [it] he gave thanks unto God.

467. The fathers once asked ABBÂ SYLVANUS, saying, "What work of ascetic excellence hast thou performed "that thou didst receive the wisdom which thou dost "possess, and the gift with which is endowed thy face?" And the old man answered and said unto them with great humility, "[I received these things] because I "never left in my heart a thought which could provoke "God to wrath." And they used to say that the face of the old man Sylvanus shone so brightly, even as did the face of Moses, with the glorious splendour which he had received from God, that no man was able to look upon it with his eyes wide open.

468. ZENO, the disciple of ABBÂ SYLVANUS, said on a certain occasion, "Dwell not in a place which is "famous, and abide not with a man who hath a great "name for ascetic excellence."

469. One of the brethren asked an old Rabbâ, saying, "Abbâ, what shall I do? For whensoever I "see the face of a woman the war of fornication is "stirred up against me." And the old man answered and said, "My son, guard thine eyes against looking "on a woman, and behold, henceforth thou wilt have "no fear." The brother said unto him, "Behold, how "very often doth a man meet women by chance, with-"out expecting to do so!" The old man said unto him, "As far as it is possible for thee to do so keep "thy watch carefully, both within and without; and as "concerning that which happeneth by chance, and a "man meeting women without thinking about it, [in "that case] passion will have no power to bestir itself. "But take good heed to thyself that such a thing doth

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"not happen unto thee of thine own will, for it is this "which the Holy Book condemneth, saying, 'Every "'man who looketh upon a woman to lust after her "'hath already committed adultery with her in his heart.' "For if when thou art not thinking about them thou "meetest women, and the passion stirreth itself up "against thee, lift up thy mind immediately to God, "and He will help thee." Then wishing especially to strengthen that brother, he answered and said unto him, "Behold, my son, know thou that thou hast been "with me for two years, and that I have not as yet "seen what manner of face thou hast, whether it be "good, or whether it be bad, and it was this [fact] "which urged me to tell thee to guard thine eyes from "the sight of women." And afterwards he made a prayer over him, and sent him away to depart to the coenobium, for that brother used to dwell in the church.

470. They used to say about one of the old men that when the church was dismissed, he fled straightway and departed to his cell, and [they said] that he had a devil, but the holy man was [only] fulfilling the work of God.

471. An old man used to say, "Without prayer "thou shouldst do nothing, and afterwards thou wilt "not be sorry."

472. A brother asked an old man, saying, "If I am "in a clean place, and the time for service hath arrived "am I to return?" The old man said unto him, "Who, "when he remembereth riches, will return to poverty?"

473. The old man THEODOTUS used to say, "Con-"stant hunger maketh monks to be emaciated and "driveth them mad."

474. ABBÂ DANIEL used to say, "Constant vigil "especially drieth up and maketh the body to diminish."

475. ABBÂ AMMON asked ABBÂ SISOES, saying, "When "I read in the Book my mind wisheth to arrange the "words so that there may be an answer to [my] question." The old man said unto him, "This is unnecessary,

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"for only purity of heart [is required]." From this it ariseth that a man should speak without overmuch care.

476. ABBÂ THEONÂ used to say, "Because we have "put ourselves out of the sight of God we are led "captive by the passions of the body."

477. ABBÂ POEMEN used to say, "Temptations are "a sure sign whereby a monk may be known."

478. ABBÂ AGATHON once fell sick, and another of the old men with him, and as they both were lying in the cell a brother read the Book of Genesis to them; and when he came to the place where Jacob said unto his sons, "Joseph is not, and Simeon is not, and ye "would take Benjamin away that ye may bring down "my grey hairs with sorrow to Sheol," the old man answered and said, "Were not the ten other sons "sufficient for thee, O JACOB?" And ABBÂ AGATHON said, "Hold thy peace, old man, if God holdeth a man "to be innocent, who shall condemn him?"

479. One of the fathers came to ABBÂ THEODORE of PÎRMÊ, and said unto him, "O father, behold, brother "So-and-so hath gone back to the world." And the old man said unto him, "Dost thou marvel at this? "Wonder not at this, but be surprised when thou "hearest that a man hath been able to flee wholly from "the world."

480. If a man thinketh filthy thoughts, doth he himself become defiled? Some of the old men said, "Yes, he is defiled," and others said, "He is not defiled, "for if he doth it is impossible for simple folk like "ourselves to live at all; but [the truth] is that a man "must not carry his filthy thoughts into deeds."

481. A certain brother went to a strenuous and tried old man, and asked him about this matter, and the old man said unto him, "Every man is required "[to do] according to his ability." Then a brother entreated the old man, saying, "For our Lord's sake "explain these words to me." The old man said unto

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him, "Behold, supposing that some very desirable thing "were placed here, and that two brethren came in, one "being of great stature and the other of little stature. "If now the mind of him that was of full strength were "to say, 'I wish to possess that thing,' and he did not "carry his soul's desire into effect, but straightway cut "it short, the man would not be defiled; if then the "man of lesser strength were to desire the thing, being "incited thereto by his thoughts, and he took it not, "he also would not be defiled. But, if he desiring it "were to take it, he would be defiled."

482. The old men said, "If thou seest a young man "going up to heaven of his own will, lay hold upon "his leg, and sweep him away therefrom; for thus will "a man help him."

483. The same old man used to say, "If thou criest "unto God in prayer with a pure heart thy prayer "shall not return unto thee fruitless."

484. The same old man used to say, "As two words "cannot be uttered [at the same time] by one voice, "and be recognized and understood, so is it with the "mixed prayer which is uttered by a man before God."

485. He also said, "If thou seest the wings of ravens "stretched out in flight, even so is the foolish prayer "of the mind which is lifted up."

486. He also said, "If thou art earnest in asking "God for things, but wilt not pay back as far as thou "art able, thou must hear the words, 'Thou shalt ask "'and shalt not receive, because thou didst accept a loan "'and didst not pay it back.'"

487. He also said, "The words of the mouth of him "that prayeth purely before God are a fetter wherewith "he shall be able [to bind] the devils beneath his feet "like a sparrow; and, as prisoners tremble before him "that is their master, even so will they quake at the "words of his prayer."

488. He also said, "As the rain when it falleth "upon the earth taketh the place of a key in the lock

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"thereof, and openeth [it] and bringeth forth to sight "the growth of the seeds and roots which are in it, "so are the soul and the mind of him that receiveth "and tasteth the heavenly droppings, for by the words "of his lips shall be made known unto man his hidden "conduct before God, I mean to say, that when a man's "request and entreaty about everything are made within "the words of his pure prayer, he openeth the door of "the treasury of the Trinity, Who is the Lord of "treasures, and bringeth out therefrom the treasures "which are hidden for those who are worthy of them."

489. Concerning ABBÂ ANTHONY they used to say:—There was a man with an unclean spirit which sought to cast him into the water, and the monks who were with ABBÂ ANTHONY came and entreated him to pray over the man who was thus troubled, but he excused himself [from doing so]. And when the demoniac had remained with him for a long time, he smote the blessed man on his cheek, whereupon the old man made ready the other cheek; and having done this that evil spirit took to flight.

490. A brother asked ABBÂ MAṬÔÂÎS, saying, "What "shall I do? for my tongue vexeth me. Whensoever "I sit among the brethren I am unable to restrain my-"self, but I condemn them in every good work and "treat them with contempt. What shall I do then?" The old man answered and said unto him, "If thou art "not able to restrain thyself, get thee away, and stay "by thyself, for this is a disease. Now he who sitteth "among the brethren must not possess four corners, "but he must be altogether round, so that he may move "smoothly in respect of every man." And the old man said unto him also, "I myself do not dwell alone as "an example of spiritual excellence, but as an emblem "of feebleness, for mighty men are those who are among "the brethren."

491. When the brethren were talking to an old man about the thoughts they said unto him, "Our

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"hearts are hard, and we do not fear God; what are "we to do so that we may come to fear God?" The old man said unto them, "I think that if a man will "lay hold in his heart upon that which rebuketh him, "it will bring to him the fear of God." And they said unto him, "What is the rebuke?" The old man said unto him, "In every act a man should rebuke his soul, "and say unto it, 'Remember that thou hast to go "'forth to meet God.' And let him say also, 'What "'do I seek with man?' I think that if a man remain "in these things the fear of God will come to him."

492. ABBÂ TIMOTHY said unto a certain brother, "How art thou?" The brother said unto him, "I destroy "my days, O father." And the old man said unto him, "My son, my days also are destroyed, and I give "thanks."

493. An old man used to say, "The Shunammite "woman received ELISHA because she had no human "promise with man; and they spoke of the Shunammite "woman [as] a person of the soul, and of ELIJAH [as] "a person of the Spirit of God; when the soul maketh "itself remote from commotion and trouble, the Spirit "of God abideth on it, and then it is able to bring "forth, though hitherto it hath been barren."

494. ABBÂ AMMON used to say, "I said unto ABBÂ "POEMEN, 'If I go to my neighbour's cell, or he cometh "'to mine concerning any matter whatsoever, are we "'two to be ashamed to speak, lest some alien subject "'of discourse appear between us?' The old man said "unto him, 'Thou wilt do well, for youth hath need of "'care and watchfulness.' And I said unto him, 'What "'do the old men do?' And he said unto me, 'The "'old men have been skilled and have had experience, "'and they have arrived at the measure for speech, "'for in them there is nothing alien which they can "'speak with the mouth.' And I said unto him, 'And "'supposing that I have the necessity to talk with a "'neighbour, wouldst thou that I should speak with the

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"'words of the Scriptures, or with the words of the "'old men?' And he said unto me, 'If thou art not "'able to hold thy peace it is better for thee to use "'the speech of the old men rather than that of the "'Scriptures, for there is danger in a man employing "'the speech of the Scriptures."

495. ABBÂ DANIEL used to say that a man of business once came to ABBÂ ARSENIUS, and brought him the testament of a certain kinsman who had left him a very large inheritance, and having received the deed he wished to tear it to pieces. Then the man of business fell down at his feet, and said, "I beseech thee, "do not tear it up, for if thou dost I shall die." And ABBÂ ARSENIUS said unto him, "I died before he did, "though he hath only now died, but shall I live?" And he sent the man of affairs away without having taken anything.

496. A monk went to a nunnery to visit his sister, for she was sick; now she was a woman who was great with God, and a firm believer, and she never allowed herself to see the face of a man, not even that of her brother, lest through her he might go in among the women. And she sent him a message, saying, "Go, my brother, and pray for me, that Christ, by His "grace, may make me worthy to see thee in that world "of the kingdom of heaven."

497. A brother asked an old man, and said unto him, "What is the best thing for me to do, so that I "may do it and live thereby?" And the old man said unto him, "God [alone] knoweth which is best; but "listen. One of the old men said that the mind which "rebuked a man was his [best] adversary, for it resisted "a man who sought to carry out his desires in the "flesh, and to rebel against God, and not to be obedient "unto Him, and it would also deliver a man over to "his enemies."

498. An old man also said, "It is meet that the "soul should be occupied in the service [of God] by

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"day and by night, even like Huldah, the prophetess, "who used to sit in the house of the Lord with sup-"plication and ministration; and also like Hannah, who "never ceased in her ministrations during a period of "eighty years."

499. A brother asked an old man, saying, "What "shall I do, father? For my belly vexeth me, and I "am unable to restrain it, and therefore I am leading "a life of luxury." The old man said unto him, "If "thou dost not throw on it the fear of fasting thou "wilt never be able to straighten the path. Place be-"fore it the following parable. A certain man had an "ass, and as he was sitting upon it and journeying "along, the animal would not go straight, but went "first to this side of the road and then to that; and "he took a stick and smote it. And the ass said, "'Beat me not, and henceforward I will go straight.' "Now when he had gone a little further on, the man "alighted from the ass, and placed the stick in [his] "cloakbag which was on it, but the ass knew not that "the stick was on his back. And when the ass saw "that its master was not carrying the stick, he began "to hold him in contempt, and he walked among "the crops; thereupon his master ran after him, and "took the stick, and beat him with it until he went "straight. Now the belly of the body is even like unto "the ass."

500. A brother said to THEODORE of PARMÊ, "Speak "a word to me, for behold, I am about to perish." And with great labour the old man said unto him, "I "stand in danger myself, and what have I to say to thee?"

501. ABBÂ ḲÊRÎÔN used to say, "I have performed "more bodily labours than my son ZECHARIAH, but I "have not reached his measure of humility and silence."

502. ABBÂ MACARIUS used to say, "Guard thyself "against freedom of word and deed, for it is meet for "a monk not to permit his thought to be his judge in "anything whatsoever.

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503. MOTHER SARAH used to say to her brethren, "It is I who am a man, and ye who are women."

504. A brother asked ABBÂ POEMEN, "How can it "be right for me to take good heed to my ways when "I am sitting in my cell?" The old man said unto him, "For a season I was a man who had fallen into "the mire up to my shoulders, and a basket full of "gall hung from my neck, and I was crying out to God, "'Have mercy upon me.'"

505. They used to say of the men who were in the CELLS "that their rules were so strict that during "the night they slept four hours, and assembled for ser-"vice four hours, and worked for four hours; that during "the day they worked with their hands until the ninth "hour, and that after that they prepared the small "quantity of food which they ate, and if any man had "anything to do in his cell he then did it. In this way "they filled up their day."

506. A brother asked ABBÂ SISOES, saying, "Why "do not the passions depart from me?" The old man said unto him, "Because their possessions are in thee; "give them their pledge [*or*, security], and they will "depart."

507. On one occasion the fathers were summoned by the Archbishop THEOPHILUS, and they went to Alexandria to him so that he might make a prayer and cleanse a house of idols; and as they were eating with him, flesh of a calf was set before them, and they ate it in simplicity, doubting nothing. And the Archbishop took a piece of meat and gave it to an old man who was near him, saying, "Behold, this piece of meat is "very good, father;" and they all answered and said unto him, "Behold, up to the present we have been eating "herbs, but if it be flesh, we do not eat flesh." And not one of them ate anything more.

508. They used to tell a story of a brother who was the neighbour of an old Rabbâ, and say that he would go into the cell of the old man, and steal what-

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soever he found there, and though the old man saw him he never rebuked him, but worked with his hands and wearied himself the more, saying, "Perhaps that "brother is in need;" and the old man suffered much tribulation at the thought, and ate his food in sadness. And when the old man was about to die, the brethren sat round about him, and when he saw in their midst the brother who used to steal from him, he said unto him, "My son, come near to me;" and when he had drawn nigh to him, he kissed his hands, saying, "My "brother, I am grateful to these hands, for through "them I shall enter the kingdom of heaven." Now when that brother heard these things he was sorry, and he also repented, and he became a well tried monk through the things which he had seen in that old man.

509. On one occasion when ABBÂ AGATHON was travelling, and some young men were with him, one of them found a small bag on the road, and he said to him, "Father, dost thou wish me to take this little "bag?" And the old man looked at him in wonder, saying, "My son, didst thou place it there?" And the young man said, "No." Then the old man said unto him, "If thou didst not place it there, how canst thou "desire to take it?"

510. ABBÂ JOSEPH, the priest of Ascalon, told us the following story, saying:—There was a certain merchant in Ascalon who borrowed from other people much money, and he hired a ship for himself and put out to sea; and a fierce storm rose up against him, and he lost everything which he had with him; but he himself was saved. And when he returned to the city those to whom he owed money seized him, and they took everything which he had in his house, and sold it, and shut him up in prison; but they left him his wife as an act of charity, so that she might beg for him and feed him. And the woman went about from door to door, and she herself begged for bread for her husband; and one day as she was sitting

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and eating bread with her husband, one of the chief men of the city went in to give alms to the prisoners who were there, and he saw the woman and lusted for her, for she was beautiful. And he sent his servant to call her, and she came thinking that he wished to give her alms; but he took her aside, and said to her, "Why hast thou come here?" And she related unto him the whole matter. Then he said unto her, "If I "pay one third of thy husband's debt wilt thou lie with "me this night?" And that chaste, free woman said unto him, "I have heard that the holy Apostle said, "'A woman hath no power over her body, but her "'husband.' I will first ask my husband, and whatso-"ever he commandeth me that will I do." And having come she told her husband, and he was grieved; and he wept, and said unto her, "Go and say unto him, "'I have told my husband, and it hath not pleased "'him; and I have hope in God that He will not for-"'sake us.'" Now there was in the prison-house a certain thief who had been a highway robber, and he was shut up [in a room] inside beyond them, and at that moment he happened to be sitting at a window which faced them, and he heard everything which they were saying; and with tears he said unto himself, "Woe is me! For although these people are in such "great trouble, they are not willing to deliver over "their freedom, and accept money, and go forth from "this place, but they hold their chastity to be more "valuable than riches. What then shall I, the wretched "one, do? For the thought that there is a God hath "never entered my mind, and I never remember hat "my evil deeds will be judged, and I have committed "many wickednesses, and many awful murders. And "I know that when the judge cometh here he will kill "me, without asking a question, as is just." And he answered and said unto the woman and her husband, "Because I have seen that ye preserve the purity of "your bodies for Christ's sake, and that ye have chosen

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"to remain in great tribulation and not to destroy your "chastity, God hath put it into my heart to do unto "you an act of grace which ye deserve, and perhaps "God will shew me mercy through you on the day of "judgment. Go ye to the northern side of the city "wall, and dig there in a certain place, and behold, ye "shall find there a large earthen pot, beneath which "is a vessel full of gold. Take it, and pay your debt, "and may a great blessing abide with you so that ye "may live upon it; but I beseech you to pray for me "continually, that I may find mercy before God in the "day of judgment."

And after three days the judge came to the city, and he ordered them to cut off the head of that thief without [asking any] questions, and after he had been slain, that noble woman said unto her husband, "Wilt "thou command me to go and see if that which the "thief said is true?" and he said unto her, "Go." And she went at the time of evening, and by the indications which the thief had given her, she found the place, and having dug a little, she found the money, even as he had told her, and she took it and went to her house, giving thanks unto God. And she brought it out little by little, and she gave it to the creditors, who thought that she brought it to them as the result of her begging, a little from here, and a little from there; then when she had paid her husband's debt, he came forth from prison, thanking and glorifying God.

Then Abbâ Joseph said unto us, "Behold these men, "O my brethren! Because they chose to live in afflic-"tion, and refused to despise the command of God, God "multiplied His grace unto them without delay. For "even if the woman had hearkened unto that lascivious "man he might not, perhaps, have given her what he "promised her; but, because they preserved their chastity "which is pleasing to God, God rewarded her with the "whole amount of their debts, and brought them to a "greater state of prosperity than [that which they en-

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"joyed] at first. And, my beloved, I think thus con-"cerning ADAM when he was in Paradise. Had he "kept that little command, honour greater than that "which he had at first would have come to him; but when "he transgressed the command of his Lord, he fell "from and was driven out of the delight and pleasure "wherein he lived. May our Lord make us worthy to "keep his commandments! Amen."

511. On one occasion when ABBÂ JOHN and the brethren who were with him were going up from Scete, he who was guiding them lost the way, and the brethren said unto ABBÂ JOHN, "What shall we do, father? For "this brother hath lost the way, and peradventure we "shall die in wandering about." ABBÂ JOHN said unto them, "If ye tell him, he will be grieved and feel "ashamed. But behold, I will feign to be sick, and "will say that I am not able to go on any further;" and the brethren said, "Father, thou hast well said." And they acted thus, and decided that they would stay where they were until the morning, rather than rebuke the brother who was guiding them.

512. ABBÂ SÊRENÔS [SERENUS] used to say, "I have "passed the whole period of my life in cutting and "twisting and sewing palm leaves, and in spite of it "all, had not the hand of the Lord fed me I should "not have had enough to eat."

DEMONSTRATIONS WHICH ARE SUITABLE TO THE LAZY MEN AND SLUGGARDS, AND TO ALL THOSE WHO TAKE NO CARE FOR THEIR SOUL.

513. Those who are in despair, and who have delivered themselves over to the filthy work of their abominable lusts, and who make loose their ways at all times, and who love the lusts which harm them, are like unto the sterile land, and the arid desert, and a house laid waste, and a vineyard without grapes, and an empty vessel, and a body without a [Page 726]

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soul, and eyes without light, and a dead body without a voice, and hands which are cut off, and knees which are bowed, and a paralytic lying on a bed, and a vessel filled with stinkingness.[1]

514. AGAINST THOSE WHO LOVE VAIN GLORY, AND THOSE WHO BOAST OF THEIR ALMS. Those who love vain glory, and those who boast of their fair works and life, are like unto a broken cistern, and a bag with a hole in it, and a tree without fruit, and a naked man, and a moth-eaten garment, and a worm-eaten beam of wood, and unto other things which are consumed by their [false] glory.

515. AGAINST HIM THAT IS NOT CAREFUL [*or*, WATCHFUL] IN RESPECT OF HIS TONGUE. He who is not watchful in respect of his tongue is like unto him whose house door is open, and whose riches are plundered by every man, and he is like unto an uncovered vessel [*or*, unrolled garment], and like that which is unsealed.

516. AGAINST THOSE OVER WHOM EVIL THOUGHTS HAVE DOMINION, AND IN WHOSE MIND WICKED COGITATIONS RISE UP. Those who through their sluggishness give a hand to the thoughts which make a mock of them, and by their negligence help filthy devils to have dominion over them, are like unto an abode which is full of snakes, and a house which is full of evil-smelling things, and a ship which is tossed by the waves, and a poor piece of land which is full of briars and brambles, and unto the thorns that choke it, the end of which is burning.

517. AGAINST HIM WHO DOTH NOT SUPPRESS IN HIMSELF WRATH AND ANGER, AND WHO KEEPETH HIS HATRED AGAINST HIS BROTHER. He who doth not suppress in himself wrath and anger, and who keepeth his hatred against his neighbour, is like unto a savage animal which cannot be tamed, and which goeth along every road, and wandereth about in an erring manner,

[1] Read ܣܪܚܐ.

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and unto the man who burieth fire in chopped straw, and like the man who putteth in his bosom the spawn of serpents, and like a den which is full of enraged serpents, and like a cleft in the rock which is full of reptiles which emit[1] venom, and a mad dog [Page 727] that barketh at every man, and a wild boar that gnasheth his teeth as soon as he seeth a man, and like the evening wolf which goeth about with his mouth wide open to destroy the simple lambs, and the panther that leapeth upon the gazelle in the desert, and the ship which saileth on the sea with an evil spirit for her steersman, and the savage beast, which cannot be subdued, and which walketh on every road and wandereth about in error without discernment. These [words] are [directed] to those who are not humble, so that they may correct themselves and their savage habits, and to those who are lifted up against their brethren in their pride, and who do not wish to travel in the path of the humility of Christ.

518. AGAINST THE CHANGE OF THE EVIL WILL OF THOSE MEN WHO DENY THE GRACE WHICH IS PERFORMED TOWARDS THEM. One of the teachers said, "If thou hast "made thyself humble, they despise thee without dis-"cernment. If thou hast made thyself angry, they hate "thee without understanding. If thou hast made thy-"self pleasant, they swallow thee, and thou disappearest. "If thou hast made thyself bitter [*or*, cruel], they reject "thee, and thou art reviled. And if thou hast mingled "with folk they hold thee to be a liar, fair-[spoken], "and wandering. If they have fallen ill, they command "thee, and if they are despised, they judge thee; if "they be visited, they abuse thee; and if thou art "whole, they leave thee; and if they are reclining, they "drive thee away; and if aught be required from them, "they curse thee, and if mercy be shown unto them, "they oppress thee. Neither grace [*or*, goodness], nor

[1] Read ܡܬܩܪܒ.

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"justice will ever please those who belong to every evil "of every kind."

CHAPTER XVI.

QUESTIONS BY THE PUPILS AND THE ANSWERS [TO THE SAME] BY THE HOLY FATHERS AND MONKS.

518[A]. BROTHER. How is love [*or*, charity] acquired by men of understanding?

OLD MAN. True and pure love is the way of life, and the haven of promises, [Page 728], and the treasure of faith, and the interpreter of the kingdom, and the herald of that which is hidden.

519. B. I do not know the power of the word.

O. M. If a man loveth not God he cannot believe in Him, and His promises are not true [to him], and he feareth not His judgment, and he followeth Him not. Now because love is not in him [he cannot] be free from iniquity, and await the life which is promised, but he performeth at all times the plans of sin; and this [happeneth] because the judgment of God is [too] exalted in his sight. Therefore let us run after love, wherewith the holy fathers have enriched themselves, for it is able to pay back [what is due] to its nature and its God. This then is praise.

520. B. How doth wisdom dwell in man?

O. M. Now when a man hath gone forth to follow after God with a lowly mind, grace bestoweth itself upon him, and his conduct becometh strengthened in the spirit, and when he hateth the world he becometh sensible of the new conduct of the new man, which is more exalted than the impurity of the human abode; and he meditateth in his mind the humility of the rule of the life which is to come, and he becometh a man of greater spiritual excellence.

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521. B. How is love made known?

O. M. By the fulfilment of works, and by spiritual care, and by the knowledge of faith.

522. B. What are the works?

O. M. The keeping of the commandments of the Lord with the purity of the inner man, together with the labour of the outer man.

523. B. Is he who is destitute of work also destitute of love?

O. M. It is impossible that he who is of God should not love, and it is impossible for him that loveth not to work, and it is impossible to believe that he who teacheth but worketh not is a true believer, for his tongue is the enemy of his action, and though he speaketh life he is in subjection unto death.

524. B. And is he who is in this state free from retribution?

O. M. Such a man who speaketh the things of the spirit, and performeth the things of the body, and supplieth his own wants, is not deprived of reward, but he is deprived of the crown [Page 729] of light, because the guidance of the spirit refuseth to rule him.

525. What are fasting and prayer?

O. M. Fasting is the subjugation of the body, prayer is converse with God, vigil is a war against Satan, abstinence is the being weaned from meats, humility is the state of the first man, kneeling is the inclining of the body before the Judge, tears are the remembrance of sins, nakedness is our captivity which is caused by the transgression of the command, and service is constant supplication to and praise of God.

526. B. Are these able to redeem the soul?

O. M. When internal things agree with external, and manifest humility appeareth in the hidden works which are from within, verily, a man shall be redeemed from the weight of the body.

527. B. And what is internal humility?

O. M. The humility of love, peace, friendship, purity,

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restfulness, tranquillity, subjection, faith, remoteness from envy, and a soul which is free from the heat of anger, and is far from the grade of arrogance, and is redeemed from the love of vain glory, and is full of patient endurance like the great deep, and whose motion is drawn after the knowledge of the spirit, and before whose eyes are depicted the fall of the body, and the greatness of the marvel of the Resurrection, and the demand for judgment which shall come after the revivification, and its standing before the awful throne of God. [If the soul hath these things] redemption shall be unto it.

528. B. Is there any man who fasteth that shall not be redeemed?

O. M. There is one [kind of] fasting which is from habit, and another from desire, and another from compulsion, and another from sight, and another from the love of vain glory, and another from affliction, and another from repentance, and another from spiritual affection; for although each of these seems to be the same as the other in the mind externally, yet in the word of knowledge they are distinct. Now the way in which each is performed by the body is the same, and the way in which each is to be undertaken is wholly the same by him that travelleth straightly on the path of love, and who beareth his burden with patient endurance spiritually, [Page 730] and who doth not rejoice in his honour.

529. B. Who is the true [monk]?

O. M. He who maketh his word manifest in deeds, and beareth his passion with patient endurance; with such a man life is found, and the knowledge of the spirit dwelleth in him.

530. B. Who is the pure habitation?

O. M. He who is destitute of the good things of the body, and who rejoiceth in the love of his neighbours in the love of God; for spiritual relaxation is produced in proportion as need ruleth over the soul.

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531. B. With what is a man able to overcome lust?

O. M. With spiritual remembrance. If the desire for the delights which are to come doth not obliterate that of the things which are here, a man cannot conquer; for if the ship of the merchant did not arrive over and over again by means of hope, he could not endure the storms, and he would go on his way of tribulation.

532. B. How doth a man go forth from the world?

O. M. By forsaking entirely the gratification of desire, and by running to the utmost of his power in the fulfilment of the commandments; for he who doth not act in this way falleth.

533. B. Behold, through what have the men of old triumphed?

O. M. Through the fervour of their supernatural love, and through the death of the corruptible man, and through the contempt for pride, and through the abatement of the belly, and through the fear of the judgment, and through the promise of certainty; through the desire for these glorious things the fathers have acquired in the soul the spiritual body.

534. B. How can I conquer the passions which trouble me when they are fixed in me by nature?

O. M. By thy death to this world; for if thou dost not bury thy soul in the grave of persistent endurance the spiritual Adam can never be quickened in thee. When a dying man hath departed from this temporary life he hath no consciousness of this world, and all his perceptions are at rest and are abated. Now, if thou forsakest that which is of nature[1] naturally, and thou dost not perform it voluntarily in thy person, thou art dead; but if thy desire dieth in repentance, the whole of [thy] nature ceaseth from this temporary life by the death of the spirit just as do [Page 731] the motions of the body at the natural end of time.

[1] Read ܕܒܛܒܥ.

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535. B. To what extent is a man held capable of revelation?

O. M. To the same extent as a man is capable of stripping off sin, both internally and externally. For when a man dieth by spiritual sacrifice, [he dieth] to all the words and deeds of this habitation of time, and when he hath committed his life to the life which is after the revivification, Divine grace bestoweth itself upon him, and he becometh capable of divine revelations. For the impurity of the world is a dark covering before the face of the soul, and it preventeth it from discerning spiritual wisdom.

536. B. Is he who loveth money able to believe the promises?

O. M. No. If he believeth, wherefore doth he possess [riches]? Perhaps our hope is [set] upon gold, or perhaps the hand of the Lord is too small to redeem [us]? The body of our Lord is given unto us for [our] happiness, and His blood is the drink of our redemption, and He withholdeth from us the loaves of bread and the apparel which groweth old. He who loveth money is divided in his mind concerning God, and he prepareth for himself pleasures before God giveth them unto him; and though he rejoiceth in the promises in [his] word, he maketh them to be a lie by his deed. True indeed is the word of our Lord which He spake, "It is as difficult for the rich man to enter the kingdom "of heaven as it is for a camel to go through the hole "of the needle;" it is impossible to possess in one dwelling both God and mammon. Monks should, then, not belong unto the things which are seen.

537. B. Who is indeed the man of excellence?

O. M. He who crieth out always that he is a sinner, and asketh mercy from on high, whose word is laden with the feeling of discernment, and his senses with the watchfulness of deeds, and who, being silent, yet speaketh, and who, though speaking, holdeth

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his peace, and whose actions are wholly good fruits for the life of time, and the revelation of Christ.

538. B. What is the way of life?

O. M. The going forth of a man from this world on his entrance into another. But if a man forsaketh his childhood of humility and cometh [Page 732] to the old age of this world in his love, he revealeth the way of life. To go forth truly from this world is to be remote from it.

539. B. And what shall I do in respect of the world which troubleth me?

O. M. This world troubleth thee because its care is in thy mind, and the love of it is in thy body, and its pleasures are in thy heart; forsake the world and it will depart from thee, and root up from thyself all its branches, and behold, the war thereof will die down in thee. For as long as thy body seeketh its gratifications, and its lust is of this world, thou art not capable of life.

540. B. What is pure prayer?

O. M. Pure prayer is little in speech and great in deeds, for if it were not so work would be more excellent than supplication. . . . For if it be not so why do we ask and yet not receive, seeing that the mercy of God aboundeth? The method of penitents is, however, something different, as is also the labour of the humble, for the penitents are hirelings, and the humble are sons.

541. B. From what is the love of money produced?

O. M. From desire, for unless a man desireth he doth not possess. When a man desireth he possesseth, and when he possesseth he hath fulfilled his desire; and when he hath fulfilled his desire, he becometh greedy; and when he hath become greedy he committeth fraud, and when he hath committed fraud his possessions have become many. When his possessions are many his love diminisheth, and when his love hath diminished the remembrance of God is removed from

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his heart. And when the remembrance of God hath been removed from his heart, the mind becometh darkened, and his understanding is blinded; and when his understanding hath become blinded the power of discernment is darkened, and when the power of discernment hath become dark, the soul loseth its sight. And when the soul hath lost its sight good is rooted out therefrom, and wickedness entereth in, and sin taketh up its rule; and when sin hath taken up its rule the thought of God is blotted out, and the passions of the body are stirred up, and they seek to satisfy their needs. And having taken that which they sought for, it is necessary for much money to be collected, and when money is multiplied, the gratification of the body is fulfilled, and it eateth, and drinketh, and committeth adultery and fornication, [Page 733] and it lieth and worketh fraud and oppression, and it transgresseth the covenant, and destroyeth the Law, and treateth the promises with contempt, and the lust for the things which are seen is fulfilled. Let money be an abominable thing in our sight, and let us not love it; but if we perform the lust of the flesh it is an absolute necessity to love money; for money belongeth to the flesh and not to the spirit, even as saith the Apostle, "The flesh hurteth the spirit, and the spirit "the flesh, and both are opponents, each of the other."[1]

542. B. What is the kind of prayer which is not acceptable before God?

O. M. The destruction of enemies, and asking for evil things [to come upon] those who do harm to us, and the health of the body, and a multitude of possessions, and abundance of offspring—prayers for these things are not acceptable before God. But if God beareth with us whilst we are sinners and commit offences against Him, how much more is it right that we should bear with each other? It is not right for

[1] Galatians v. 17.

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us to ask for the things which belong to the body, for the wisdom of God provideth all things.

543. B. What is purity of soul?

O. M. Remoteness from anger and from the error of the remembrance of evil things, and being weaned from the bitter nature, and reconciliation with our enemies, and peace which is beyond troubling, and simplicity of love which is above this world; with these things is the inner man cleansed, and he putteth on Christ and is redeemed.

544. B. What is envy?

O. M. Hatred towards the virtues of other folk, and wickedness towards the good, and a bitter mind towards the innocent, and anger against those who are prosperous in the world, and the cloaking of the upright conduct of those who repent, and vexation with the peace of the lovers of God.

545. B. How ought we to pray before God?

O. M. For the return of sinners, and the finding of the lost, and the bringing near of those who are afar off, and friendliness towards those who wrong us, and love towards those who persecute us, and a sorrowful care for those who provoke to wrath; if a man doeth these things verily there is repentance in his mind, and sinners will often live, and their soul[s] be redeemed in life. [Page 734] For the prayer which our Lord delivered unto us for the need of the body is a word which covereth the whole community, and was not uttered solely for those who are strangers to the world, and who hold in contempt the pleasures of the body. For he in whose dwelling the kingdom of God and the righteousness thereof are found lacketh nothing, even when he asketh [not].

546. B. What is remoteness from the world?

O. M. The thought [*or*, mind] which overcometh the love of the body; for if the body be not trampled upon by the feeling of patient endurance a man cannot conquer in his strife.

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547. B. Is the soul of a man, which is held fast in the lust of the things which are seen, fair in the sight of God?

O. M. Who is able to live chastely when the body is making demands upon him? Or, in what soul is found the love of our Lord which bestoweth itself upon the things which are seen and which are corruptible? A servant cannot serve two masters, and the soul cannot please God with spiritual excellence so long as the memories of the things which are corruptible are in its mind, for the mind of the flesh cannot please our Lord; and except the world die in the heart humility cannot dwell therein, and except the body be deprived of its lusts, the soul cannot be cleansed from thoughts.

548. B. Why is the mind disturbed at meeting women?

O. M. Because they make use of the lust of nature. For, when the sight hath fallen upon the construction for the production of children and the gratification of the body, that old poison layeth hold upon it, and the law of the desire is confounded; now desire conquereth nature, not by the stirring up of the passions, but by the will, [and] by the fulfilling of works of humility, which, by the might of our Lord, conquer everything by their love, and by the patient endurance of the merit of Christ.

549. B. Who is the mighty man, he who is remote from the world, or he who dwelleth therein?

O. M. The mighty man conquereth in every place, whether he be in the world or without. Nevertheless, the fathers departed to the wilderness, the place which is preserved from [Page 735] the uproar of those who are afraid that as long as they dwell in the body the passions which give trouble will cleave to them. Now, for those who have ended the great strife of their conflict in the world Divine grace hath worked with its power, and it still worketh for the remembrance

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and benefit of the community, and truly great is the crown of those whose spiritual ship hath not sunk to the bottom of the tossed and troubled sea of this world, and hath not ceased its course heavenwards by the straight road which is full of fear.

550. B. Is it helpful to the soul to make oneself a stranger?

O. M. With perfect thanksgiving it doth help, provided that the soul beareth chastely afflictions, and rejoiceth in our Lord Who giveth pleasure; but if it doth not, its good seed is made of no effect because it doth not give fruit beloved of God, and if it endureth and uttereth blessing it hath a reward, but if it lack these things it becometh a mere wandering of the mind, and a sight which is without profit. The best thing of all is the quietness of the mind which is akin to God.

551. B. Since all the creatures of God are holy, why do the fathers make the sign of the blessed Cross over the things which they eat?

O. M. It is true that all the creatures of God were pure [when they came from] Him that created them, but because sin gained dominion everything became polluted; but the advent of our Lord came, and sin was abrogated and righteousness had its rule, and everything was made holy, whether it was in the heavens or on the earth. But because the blessed fathers knew the wiles of Satan, and that they would certainly bring upon them that which would do them harm by means of such things as are employed as food, they signed what they ate with the holy sign of the Great Cross so that they might slay all the craftiness of the Calumniator.

552. One of the fathers said, "On one occasion I "was lying down at night, and I thirsted for water to "drink; now there was near me one of the holy men "who lived in a holy manner, and he saw that I took "up the vessel to drink without having made over it

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"the [sign of] the Cross. And he said unto me, 'Wait, "'master, wait;' [Page 736] and he made the sign of "the Cross over it, and straightway the Calumniator "fell from the vessel in the form of a flash of fire; "now both he and I saw it. And we wondered at the "great might of our Redeemer, and at the marvellous "symbol of His merit."

A variant [reads]:—One of the fathers said, "I was "lying down one night, and I thirsted for water to "drink. And there was with me a certain widow who "lived a chaste life, both when she was with her hus-"band, and afterwards, and she said unto me, 'Wait, "'master, wait,' and she made the sign of the holy "Cross over the vessel of water, and straightway there "fell from it the Calumniator in the form of a flash of "fire, and both she and I saw him. And we wondered "at the might of the Redeemer, and at the marvellous "symbol of His merit."

These things were indeed told to us by the blessed mouth which is remote from falsehood; therefore it is required of us necessarily to do this [*i. e.*, make the sign of the Cross] for the protection of our life. Now the Enemy used to wage war openly against that widow who did these things, even as I have learned from the chosen ones of our Lord, and one of the holy men who heard [this] from her own mouth spake thus:—The blessed woman said as follows:—One day I went to the house of God, and Satan drew nigh, and said unto me, "Why dost thou pray like a man, and say, "Glory be to the Father, and to the Son, and to the "Holy Ghost?" And I said unto him, "How then shall "I pray?" Then Satan said unto me, "Thou shouldst "pray in this wise, and say, Glory be to thee, Mary, "mother of Christ." Then I answered and said unto him, "There is dust in thine eyes, Satan. Why should "I forsake the Lord and worship a handmaiden?" And he disappeared from me.

553. And the blessed man said unto me also:—

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The same old woman said in my presence:—And again I went to the church according to [my] custom, and I entered in and prayed, and then the Enemy came and made blind my eyes, and I could not see, [Page 737] and I called one of the women, and she carried me to my house. And after three days he departed from before my eyes, and he began to go in front of me; then I said unto him, "There is a thing which thou "must do for me. Go thou to where thou didst first "seize upon me," and we went to the church, I and he. And I left him where he had seized me, and went away a short distance, and turning round I looked for him, and I saw him standing like a shadow; then I went a little further, and I turned round again, and I [still] saw him. And I shut the door of the church and went out, and then I opened it again, and went in, and I saw him [still] standing there, and he ceased to practise his wiles upon me. Such were the great things which happened to the blessed old woman. For the monk must not boast himself over the man who is in the world, for in it are mighty men; and if such things as these are to be found in Eve, how much more ought they to be found in the Adam which hath been redeemed by [the second] Adam?

554. One of the fathers said, "Whilst I was sleep-"ing one night, the Enemy came and smote me, and "said unto me, 'Go to the world and work righteous-"'ness; why dost thou shut thyself up like a beast in "'a cave?' And knowing the wickedness of the Enemy "who regarded me with an evil eye, I made the sign "of the Cross, and he fled from me. Then, having "waited a few days, he came and smote me on the "neck in a bantering fashion, saying, 'Now that thou "'hast become a righteous man, go to the world that "'I may not destroy thee;' and when I prayed and "made the sign of the Cross over my face, he departed "from me. And after a short time he came again, "and he took up his seat upon my neck, and then I

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"bade my soul to be of good cheer and stood up, and "made the sign of the Cross, the symbol of merit, be-"fore him, and he disappeared again, for he was not "able to stand before me." Now these things took place and happened in this wise in very truth, and we may therefore know and understand the conduct where-in God rejoiceth, and there is, even as this [story sheweth], no reason for fearing the devils and all the evil spirits. Whosoever holdeth in contempt humility, and penitence of the mind, and the subjugation of the body, and remoteness from the care for the things which are seen, [Page 738] falleth into the inclination of the world, and despiseth the good riches of the fear of God, and his hope for the inheritance of holy men is cut off, and for the delights of heaven which neither pass away nor are dissolved. May we, through the grace and mercy of Christ, be held to be worthy of these things! Amen.

CHAPTER XVII.

QUESTIONS AND ANSWERS ON THE VISION OF THE MIND.

555. A brother asked an old man, saying, In what manner ought a monk to dwell in silent contemplation in his cell? The old man said, He should have no remembrance of man whatsoever whilst he is dwelling in the cell.

556. B. What kind of labour should the heart perform?

O. M. The perfect labour of monks is for a man to have his gaze directed towards God firmly and continually.

557. B. In what way should the mind persecute abominable thoughts?

O. M. The mind is unable to do this of itself, and it hath not the power [to do it], nevertheless when-

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soever a thought [of evil] cometh against the soul, it is required of it to flee immediately from the performance thereof, and to take refuge in supplication [to God], and that shall dissolve the thoughts, even as wax [is dissolved] before the fire, for our God is a consuming fire.

558. B. How did the fathers who dwelt in Scete give[1] answers to their enemies?

O. M. That service also was great and excellent, but there was labour therein, and not every man was able to stand firm therein, and there was in it, moreover, wandering of the understanding.

559. B. How?

O. M. When a thought hath come against the soul, and the soul hath, with great difficulty, been able to drive it out, another thought maketh ready to come, and in this manner the soul is occupied [Page 739] the whole day long in a war against the thoughts, and it is unable to occupy itself with the sight[2] of God, and [to enjoy it] continually.

560. B. With what intent, then, should the mind flee towards God?

O. M. If the thought of fornication rush upon thee, seize thy mind and carry it to God immediately, and raise it upwards with strenuousness, and delay not, for to delay is to be on the limit of being brought low.

561. B. If a thought of vain glory rise up in my mind, and it maketh me think that I can be free from the evil passions, is it not necessary that I should contend against it?

O. M. Whensoever thou contendest against it, it will become exceedingly strong against thee, and will act cruelly and sharply, and thou wilt not, as thou imaginest, become strengthened by the Spirit of God; for it is better able to contend against thee than thou art

[1] Read ܡܬܬܝܗܒ.

[2] Read ܚܙܘܬܐ.

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able to contend against it, and thou wilt [not] find thyself, apparently, sufficient of thyself to resist the passions of the thoughts. For as it is with the man who hath a spiritual father, that giveth to him his every desire, and who is without any care whatsoever, and who hath, therefore, no judgment with God, so also is it with him that hath committed his soul to God, for it is, henceforward, unnecessary for him in any way whatsoever to fall into care concerning the thoughts, or to allow a thought to enter into his heart. But if it should happen that a thought hath entered, lift it up strenuously towards thy Father, and say, "I myself "know nothing; behold, my Father knoweth." And whilst thou art raising up thy mind, the thought itself will leave it and take to flight halfway, for it cannot ascend upwards with thee, and it dare not stand with thee there. There is no service which is superior to this, for it belongeth to confidence, and it hath no care in all the Church.

562. B. How is it that the fathers who dwelt in Scete made use of answers against their enemies, and pleased God thereby?

O. M. Because they worked in simplicity and in the fear of God, [Page 740] and because of this God helped them, and afterwards the service of the vision of God rose upon them, with His help, because of their works of excellence, and because of the mercy of God, and that old man who taught in this wise said, "Once I went to Scete to visit an old man there who "had become aged in ascetic labours. And having "saluted each other we sat down in silence, and that "old man made [me] no answer whatsoever. Then, "whilst I was sitting down, my mind became occupied "with a vision of God, and that old man continued to "sit there and to make baskets of palm leaves, and "he neither lifted up his gaze to me, nor did he tell "me to eat, and for six whole days I ate nothing "whatsoever. Now that old man was occupied with

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"his work of basket making the whole day long, and "when the evening came he soaked some palm leaves "in water, and worked the whole night through. And "on the following day, after the ninth hour, he answered "and said unto me, 'Brother, when hast thou the power "'[to perform this work of the spiritual vision?' And "I answered and said unto him, 'Yea, father, and whence "'hast thou the power[1]] (to work thus)? We have ac-"'customed ourselves to learn this from our youth.' "And that old man said unto me, 'I have never re-"'ceived teaching of this kind from my fathers. But "'as thou seest me now, even so have I been all [my] "'days. A little work, and a little meditation, and a "'little singing of the Psalms, and a little prayer; I have "'cleansed my thoughts according to my power, and I "'resist [as far as I can] the thoughts which rush upon "'me. And in this manner, afterwards, there dawned[2] "'upon me the spirit of visions, as I learned this "'[faculty], and I knew not that any man possessed this "'gift.' Then I answered and said unto him, 'I have "'learned this from my youth up.'"

563. B. How ought a man to see the order of the divine vision?

O. M. The Scriptures have shewn [him how].

564. B. How?

O. M. Daniel saw Him as the Ancient of Days. And EZEKIEL saw Him on the chariot of the CHERUBÎM. And ISAIAH saw Him upon a lofty and [Page 741] glorious throne. And MOSES persisted in being with Him Who cannot be seen, as if he saw Him.

565. B. And how can the mind see that which cannot be seen?

O. M. A king cannot be seen, as far as his exact image is concerned, when he is sitting on the throne.

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[1] Adding, ܠܝ ܡܢܝ ܕܥܒܕܬ ܥܣܝܐ ܕܢܬ ܒܝ ܫܢܬܐ ܡܢܦܚܐ ܠܝ. ܠܡ ܕܬܝ. ܠܝ ܡܢ ܕܬܝ ܡܥܕܝ.

[2] Read ܚܝܢܝ.

566. B. And is it right for a man to depict God in this manner?

O. M. And which is the better for a man to depict God in his mind in this manner, or to bow himself down to many abominable thoughts?

567. B. Peradventure this is accounted as sin?

O. M. No. Only thou must hold according to what the Scriptures have shewn [thee], and the fulfilment of the matter will come of itself, even as the Apostle said, "Now, as in a miracle, we see in parable, but "then face to face," the meaning of which is as if a man were to say, "When the mind hath been made "perfect, then it will be able to see with ease and "freedom."

568. B. And is there no confusion in the mind in respect of this?

O. M. If a man performeth his strife in truth there will be no confusion in the mind, "for," said the old man, "I have passed a whole week of days without a "remembrance of any human thing having entered my "heart." And another old man said, "I was once jour-"neying along the road, and behold, I saw two angels "close to me, one on this side, and one on the other, "and they walked along with me, and I did not look "at them."

569. B. Why?

O. M. Because it is written, "Neither angels nor "Powers shall be able to separate me from the love "of God, which is in our Lord Jesus Christ."[1]

570. B. Can the mind be occupied with, and stay with the divine vision continually?

O. M. [Although the mind cannot be occupied with and stay with the divine vision continually], still when it is pressed by the thoughts it can fly to God, and it shall not be deprived of the divine vision. But I

[1] Romans VIII. 39.

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say unto thee that if the mind be made perfect in this respect, it shall be easier for thee to move mountains[1] than to bring it down[2] from above. For as the blind man who is shut up in darkness, if his eyes be opened and he go forth into the light, will be unwilling for the darkness to overtake [Page 742] him again, so the mind, having begun to see the light of its own person, hateth the darkness, and is unwilling to remember it again. And one of the fathers also said, "I wished to look upon my mind, saying, Perhaps if I "allow my mind to do so it will go and wander about "in the world; but when I set it free it stood still, and "was silent, and did not know where to go. And again, "I lifted it up on high, for it knew that if it departed "and wandered about I had to admonish it; quietness "and prayer make strong this class of service." And the same old man said, "If a man prayeth continually "it will bring correction to the mind immediately."

571. B. How is it possible for a man to pray continually? For the body becometh ill through constant prayer.

572. O. M. The standing up of a man in his prayer [once] is not said to be prayer, but [he must do so] continually.

573. B. How is [prayer to be made] continually?

O. M. Whether thou art eating, or drinking, or even travelling on the road, or if thou art doing some piece of work, thou shalt not let prayer be remote[3] from thy heart.

574. B. But suppose I be talking with some one, how is it possible for me to fulfil the command, "Be ye praying continually?"

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[1] The better reading is ܓܒܠܐ ܕܛܘܪܐ.

[2] Read ܡܢܝܟ

[3] Read ܡܪܚܩ

O. M. Now concerning this the Apostle spake, "In "[all your] prayers, and in [all your] supplications, pray "ye at all times in the spirit; and when it would be "unseemly for thee to pray, because thou art speaking "with another man, pray thou through supplication."

575. B. What manner of prayer is it necessary for a man to pray?

O. M. The prayer in the Gospel which our Lord taught His disciples.

576. B. What limit ought there to be to prayer?

O. M. No measure hath been laid down to prayer; because He said, "Pray ye[1] at all times, and continually," He did not lay down any measure to prayer. For if the monk only really prayeth when he standeth up in prayer, he who is thus doth not pray with the heart but [Page 743] with the mouth only. Now the old man said, "It is necessary for the man who is thus "to look upon all [men] in the same way, and he must "be remote from all calumny for the love of Christ; "to Whom be glory for ever! Amen."

577. In another manuscript I have found the following:[2]—A certain monk who was a foreigner, and was chaste in his conduct, and who came from the city of Antioch, from the monastery which is called Ḳasyân, went once to pray in Jerusalem, and to see the holy places wherein our Lord Jesus Christ went about, and after he had lived there for a long time, and had worked a way which was full of every excellence, he wished to return to his country in peace. Now he lacked food for the journey and the money which was necessary for his wants, and he knew not what to do; and when he had gone in to pray in the great temple of the Resurrection of our Lord, he prayed, and sat

[1] Read ܕܝܟܘ.

[2] The following story is translated from Bedjan's edition, p. 986.

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down in sorrow, and he was troubled about his departure, and the lack of that which he needed. And having sat down, he dropped into slumber, and slept, and he saw in his dream our Lord Jesus Christ, Who bade him be of good cheer, saying, "Arise, be not "sorrowful, but go in to the steward of My house of the "Resurrection, and say unto him, 'Jesus hath sent me "'unto thee so that thou mayest give me the one "'*dînâr* of which I am in need, and when He cometh "'He will give it [back] to thee for me.'" Now when the monk had awoke from his sleep, he arose, and prayed first and believed the vision which had appeared to him, and he rose up and went to the steward [of the Church] of the Resurrection, as he had been commanded to do, and he spake to the steward, as he had been told in the vision. Then the steward said unto him, "When will Jesus come and "repay me?" And the monk said unto him, "I have "told thee what I have heard from Him, and as for "thee, thou must do what thou wishest." And the steward said unto the monk, "Give me a paper in "thine own handwriting for the *dînâr*, and take [it] and "go;" and the monk sat down and wrote thus: "I, John "the monk, the stranger, from Antioch, a city of Syria, "and from the holy monastery of Ḳâwsyân hereby testify "that I have received from the steward one *dînâr* for "food by the way, and I have, of mine own free will, "set my handwriting thereto saying that when Jesus "cometh He will pay him for me." And after the monk had taken the *dînâr* and departed, the steward saw that same night in a vision of the night, that a man of splendid appearance came and said unto him, "Take "the *dînâr* which thou gavest to that monk, and give "me the written paper which he gave thee." And the steward said in the vision, "My Lord, the monk said "unto me, 'Jesus will come and repay me, and will take "from thee the paper which I have written.'" And the man said to the steward, "I, even I, am Jesus; take thy

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"*dînâr*, and give Me the writing which the monk gave "thee. Or, wouldst thou take anything more from him?" Then the steward took the *dînâr* from Him, and he laid it in his hand, and gave Him the written paper, and He tore it up.

Now when the steward awoke from his slumber he found the *dînâr* in his hand, but the written paper had disappeared; and he marvelled, and wondered, and praised God. Then he sent some of his people to bring back the monk wheresoever he might be found, and having gone they found him praying, and they said unto him, "Come with us; behold, the steward of "the Church of the Resurrection seeketh thee." And when the monk heard [this], he feared greatly, and said in his heart, "Peradventure he wisheth to take back "the *dînâr*;" and he went with them being troubled and sorrowful. Now the steward saw him, he said unto him, "For the love of Christ I entreat thee to eat "with me this day," and whilst they were eating, the steward said unto him, "What hast thou done with "the *dînâr*?" and the monk said, "Behold, it is still "with me." The steward said unto him, "Mâr Abbâ, "take thou as many *dînârs* as thou wishest, only give "me the paper which thou didst write [saying] that "Jesus would come and repay me." And the monk said unto him, "My lord, forgive me, but I have re-"ceived nothing else from thee, for that which I did "take was sufficient for me." Then the steward related unto him that which had appeared unto him, saying, "The *dînâr* hath been paid back to me, and the paper "which thou didst write hath been taken by our Lord "Jesus Christ from me;" and the steward entreated the monk, saying, "Take from me, if thou wishest, ten "pounds of gold, only write me [a paper, saying], "'Jesus will come and pay thee for me,' and do thou, "my lord, depart in peace." And the monk said unto him, "Master, verily I say unto thee, thou shalt not "receive from me another jot, and I will not take any-

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"thing else from thee." And all those who heard [this story] praised God Who neglected not those who call upon him in truth.

CHAPTER XVIII.

An Admonition of the Holy Fathers.[1]

577. Be thou an enemy unto all folly and sin. Dejection driveth away the fear [Page 758] of God, captivity [to sin] driveth away the virtues from the soul. There are three excellences which illumine the mind always; a man must not see the vices of his neighbours, and he must do good unto those who do evil to him, and he must bear with gladness all the trials which come upon him. And these produce three other excellences, namely, a man must not look upon the vices of his brother, and this excellence produceth love; and he must bear the trials which come upon him, and this excellence produceth self-denial. There are three excellences of which the mind hath need, and a man should observe them always:—He should lean away from follies, and he should not be lax in his service, and he should make strong his heart. There are three excellences, the which if a man see them with him he knoweth within himself that he is delivered from devils, namely, knowledge whereby he will be able to understand and to discern between thoughts, and the sight of everything before it cometh to pass, and the power of not becoming entangled with evil thoughts of any kind. There are three things which

[1] The Sayings on pp. 744-757 of the Syriac text are merely selections from the Chapters which have been already translated.

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gain dominion over the soul until it arriveth at great weakness, captivity [to sin], and dejection, and sickness, and these contend against every man's soul, and from them are produced evil thoughts, and when a man buildeth up they overthrow [what he hath built]. There are three excellences which benefit and strengthen the soul, mercy, the absence of lust, and longsuffering; and besides these three excellences the mind hath need to pray without ceasing continually, and a man must fall down and cry out before God, and hate all evil passions.

578. And he also said:—The fear of God driveth away all evil things, but dejection [*or*, lowness] driveth away the fear of God from a man; the wandering of the thoughts driveth away good works from the soul. There are four things which are good:—Silence, the keeping of the commandments, humility, and tribulations. There are four good things which protect the soul:—Love towards every man, absence of lust, longsuffering, [Page 759], and a man severing from himself wickedness. And the soul hath need of the four following virtues at all seasons:—A man must pray without ceasing, and he should pour himself out before God continually, and he should declare his own defects in his heart, and he should judge no man, and his own mind should be tranquil. The four following things help a young monk:—Doctrine, the repetition of the Psalms at every moment, and he should not be lax in obedience to fasting, and he should esteem himself to be of no account whatsoever. Through four things the soul is corrupted:—For a man to walk about through the city without guarding his eyes, for a man to have anything to do with women, for a man to have friendship with the rich men of the world, and for a man to love empty talk. Of four things fornication is begotten, namely, by eating and by drinking overmuch, by sleeping overmuch and by idleness, by laughter and by silly words, and by the arrangement of the apparel. By

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four things the mind is darkened:—by a man hating his neighbour, by hating his brother, by crying out evil things, and by uttering them. By four things is the soul laid waste:—by a man not keeping silent [*or*, tranquil], by loving the works of the world, by trafficking in material things, and by the evilness of the eye. Through four things anger cometh:—By a man giving and taking [*i. e.*, buying and selling] in the world, by doing his own will, by loving to teach, and by thinking in himself that he is a wise man. There are three virtues which a man acquireth by weariness [*or*, exhaustion]:—by mourning always, by observing his sins, and by having his death before his eyes every day. He who taketh care to keep these virtues shall be able to be saved by the mercy of God, and, to speak briefly, these are necessary for the man who seeketh to live:—Faith, and hope, and love, [Page 760], and love of God, and obedience, and humility, and patient endurance, and self-denial, and fasting, and constant prayer, and vigil, and service, and going into exile, and voluntary poverty, and absence of evil passions, and the silence of discretion, and deprivation of various meats. For if a man doth not believe, he can neither hope nor love, nor have affection, nor be obedient; and if he be not obedient, he cannot either be humble, or endure patiently; and if he cannot endure patiently, he cannot practise self-denial, and if he cannot practise self-denial, he cannot draw nigh to fasting. And if he cannot fast, he cannot pray continually, and if he hath no prayer, he cannot keep vigils; and if he keepeth not vigil, service will not be found in him, for he will say and sing the service in a hurried manner. And he who possesseth these things only in a little degree cannot go into exile and become voluntarily poor, and without the love of these things he cannot deprive himself of meats; and a man cannot acquire the silence of discretion when all these things are remote from him. Let us, then, take care to perfect all these

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things in ourselves with all our might, through the help of God, to Whom be glory for ever and ever! Amen.

An exhortation.

579. Now therefore I have written down for thee all these things so that thy soul may not become sluggish, and so that thou mayest not become the cause of [others] being like unto thee. And because of this I counsel thee to take the yoke of pleasantness upon thy neck, for it will help thee to sit by thyself in silence, and to withdraw thyself from human intercourse, and from cares about the things of this world which will hinder thee. And make thyself as the dust in [thy] humility towards every man, knowing [at the same time] that there is hope [for thee]. And let not weeping cease from thine eyes [Page 761], for there is the occasion of tears. And make thy cell a hall of judgment of thyself, and a place for striving against devils and evil passions, and let there be depicted therein the kingdom [of heaven], and Gehenna, and death and life, and sinners and the righteous, and the fire which never is quenched, and the glory of the righteous, and the outer darkness, and the gnashing of the teeth, and the light of the righteous, and their joy in the Holy Spirit, and the Passion of our Lord, and the memorial of His Resurrection, and the redemption of creation. And let thy habitation be free from superfluous things, for one of two things will happen unto thee; either through thinking of them thou wilt suffer injury, or in withdrawing thyself from them thy war will be added to and become fiercer. And take heed lest, through [holding in] honour and sparing other folk, thou bring thyself to evil case in the war; whatsoever belongeth to lust and is of the eyes thou shalt not possess, for the wars of thy passions are sufficient for thee. Heal thou and make whole in thy

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habitation those in whom God hath pleasure; it is He Who knoweth thy sitting down, and thy coming in, and thy going forth. And in all thy conduct be constant in prayer, especially in the night seasons, for [night] is the acceptable time for prayer, as it is written, "Be thou like unto thy Lord, Who prayed to God continually throughout the night until the rising up of the Sun." When all voices are quiet do thou fill thy mouth with praise, and thy tongue with glorifying, and whilst others are lying like dead men on their biers do thou depict in thyself the waking of the Resurrection. The night which is darkness unto other folk shall be to thee[1] bright as the day, and instead of filling thyself with wine as other men do, fill thou thyself with the love of God; and in the night season, when silver and gold are stolen, do thou steal the kingdom [of heaven] like a thief. In the night season, when sinners perform their evil deeds to their own injury, do thou labour for the benefit of thine own soul, and take care, continually, of all excellences. Then He Who is merciful in His gifts, and rich unto every one who calleth upon Him, will come [Page 762] unto thee quickly and will help thee, and thou shalt smite the Evil One, and shalt bring to nought his crafty acts. And thou shalt make thy mind to shine, and the Lord of All shall place in thee the innocent thoughts of uprightness, and He shall comfort thy mind; then shall the rugged ground become smooth before thee, and the difficult ground shall be as a plain, and thy ship shall anchor in [its] haven. And thou shalt lead beforehand the life which is to come, and thou shalt fulfil the Will of God, according to His Will, both in heaven and on earth; and thy knowledge shall grow and thy joy increase in proportion to thy spiritual conduct; and thou shalt be held to be worthy of the sight

[1] Read ܠܟ.

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of the righteous by the grace and mercy of Christ our Lord, to Whom, with His Father, and the Holy Ghost, be glory now, and always, and for ever and ever! Amen.

An Admonition of Abbâ Mâr John.

580. Now thou wilt not be able to find a more excellent way than this:—He who would repent to Christ of his sins and follies must fall upon his face many, many times, [and be sorry for] the sins which he hath committed, and he must make supplication and entreaty to the mercy of God. Moreover, our other fathers have incited [us] to kneel down, and he who continually kneeleth down and prayeth rejoiceth in God. Woe is me, me the man of negligence! Now he who sigheth, and weepeth, and sheddeth tears in prayer, possesseth all excellences together; for if we do not keep watch on and remember always our feebleness, whilst despising ourselves, and holding ourselves in contempt, the devils will lead us astray. Wake thyself up, O my beloved one, and keep in thy remembrance always three moments, and forget them not; the first is the moment of death, with its sorrow, and grief, and trouble, which is immeasurable, that overtaketh every man, when [a man shall stand] before [Page 763] the awful throne of Christ; the second moment is the moment of fear and quaking when men and angels shall rise up, when a man doth not know what command shall come forth concerning him, whether it shall be for life everlasting or for torment everlasting; and the third moment is that when the penalty [*or*, decree of doom] shall come forth upon us, with its repentance of soul which shall last for ever, and shall be with us afterwards in the years which shall have no end. At the [remembrance of] these three moments all men fear and quake; may God in His compassion save us from Gehenna and its endless torments! Amen.

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I am an apostle, and I cast out devils, and I perform mighty deeds, but how am I to know that the end of Judas may [not] be mine, and how am I to know that I shall [not] inherit hanging, and be called by our Lord "Satan," and "son of perdition"? If thou seest, moreover, a man who is a murderer, and a thief, and an adulterer, and a shedder of blood, thou mayest think whence I shall know [this]; for if this murderer, at the end, confesseth Christ, he will precede me in the kingdom of heaven, and thou shalt think thus concerning every man. If thou, O man of God, whithersoever thou goest, thinkest these and such like things continually, and if thy humility be in proportion to the greatness of thy power, thou shalt never fall. But if a man be neglectful, even for the twinkling of an eye, of his humility, and if pride be mingled in his negligence, he shall be cut off quickly from the height of the love of God, and he shall fall, even as quickly as a glass vessel full of water, which is suspended by a thread of a spider's web, would fall if that thread were to be severed. Now the conduct of humility is thus. If at the beginning, or in the middle, or at the end, or wheresoever it may be, a man first of all layeth hold upon perfect humility, and upon complete contempt of himself, the devils will be unable to approach him, on the contrary, they will flee before him, like flies before smoke, both they and their thoughts [Page 764]; but if a man [doth not] acquire humility, either at the beginning, or in the middle, or at the end of his career, there is nothing which [can stand up] against the strife and contest. As the holy man EVAGRIUS said, "After "the vanquishing of [all] the other passions, there still "remain two which will wage war against the perfect "man until death, namely, vain glory and pride." And JOHN, the seer of Thebaïs, used to say, "He against "whom the devil of vain glory still fighteth, wandereth "without measure, and is divided [in his mind] to a "boundless degree." The Teacher used to say, "Humi-

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"lity possesseth two characteristics which are superior "to the other excellences of the spirit, for it seeth to "what degree it can abase itself to the lowest depth, "and grace also exalteth humility to God, [and] to the "height which is above; and because grace exalteth it "continually towards God, it acquireth faith at all times, "and strengtheneth confidence. And the second charac- "teristic of humility is that it feareth not that which "opposeth it, that is to say, it feareth neither devils, "nor wild animals, nor evil men, even as the holy man "Evagrius said, 'The man who is proud and wrathful "'is a timid man, but the humble man is without fear.' "And he said, 'Humility by itself vanquisheth both "'passions and devils, and the labours of the body, and "'the contests of the mind only serve to strengthen "'humility the more.'" Therefore there is never a time when the monk hath not need of humility. Now it is right for him that dwelleth in silence wishing to arrive speedily at purity of heart, and to take care of [his spiritual] splendour, to guard the three following things:—he must guard his hearing against listening to any word which may strike him and may rouse him up to anger; and he must guard his tongue, not only against rebuking and chiding any man, even though he be a man of no account whatsoever and a man of ignorance, and he must not [attempt] to teach or to admonish. But if a man ask him for a prayer, he must esteem himself to be the servant of him that asketh him, and he must kneel down [Page 765] before the cross and say, "O Lord, provide for my brethren "according to Thy Will, and according to Thy design, "and according as it may be beneficial for them before "Thee, and make me, a sinner, worthy of Thy mercy "through my prayers;" let him pray after this example, and it shall suffice. Do not think in thy mind, which may lead thee astray, that thou wilt be able to acquire even one spiritual excellence, no matter which it may be, without afflictions and troubles, whether with or

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without the desire; for no man who feedeth his body daintily on lusts is able to enter through the door, even as the camel cannot go through the narrow hole of the needle.

Now the pleasures of the body come into being because of unbelief, because the wretched body doth not believe in those good things which are promised unto the hungry, and in the woes which are prepared for those who are filled with food and who live delicately. Therefore he, who believeth in the promises and threats, goeth hungry, and he denieth himself, and he watcheth in prayer, and he humbleth himself, and he layeth hold upon abstinence, and restraineth himself from the gratification of his pleasures, and he inheriteth the purity which is promised to those who are blessed. But if he leadeth a life of sluggishness and pleasure, from it he shall inherit the impurities and the punishments which are prepared for him in Gehenna. Now the desire of the Holy Spirit is thus:—Remoteness from the habitation of men, continual quiet, weeping and sorrowful cries, joyful hymns, the singing of the Psalms, and praises, fasting, and abstinence, and vigil, poor apparel, a humble gait, the cloaking of the thoughts of the passions, the hidden prayer of the mind; know ye that such are the things in which those who are in the desire of the spirit wish to walk, and they never wish to perform the lusts of the flesh. And to speak briefly unto you, O my brethren, fasting, and service, and standing up, and vigil, and abstinence from meats, are the constituent parts of a fair rule of life and conduct, and those who perform them will receive a reward from the true God if they perform them in truth, and if there be no alien pretence in their service. But hearken, O my brethren, for this is the true work of the monastic life, the binding of the understanding which is in God, [Page 766] and the suppression of the alien thoughts which enter his heart; and whosoever hath his heart [set] upon God acquireth

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for his soul pleasure, and the life which is everlasting. Amen and Amen.

HERE END THE HISTORIES AND THE NARRATIVES OF THE TRIUMPHANT ACTS OF THE HOLY FATHERS AND MONKS WHICH WERE COMPOSED BY THE HOLY AND EXCELLENT PALLADIUS, BISHOP OF THE CITY OF HELENOPOLIS, AND WHICH HE WROTE TO LAUSUS, THE PREFECT. TO GOD BE GLORY, AND HONOUR, AND ADORATION, AND WORSHIP, AND EXALTATION, FOR EVER AND EVER! YEA AND AMEN.

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APPENDIX.[1]

QUESTIONS OF THE BRETHREN, AND ANSWERS OF THE FATHERS, WHICH ARE EXCEEDINGLY FAIR AND BEAUTIFUL.

[Page 895]. 1. The brethren said:—There were two brethren who were the sons of a merchant, and their father died, and they divided their inheritance between themselves, and unto each one there came five thousand *dînârs*. And one of the brethren divided his inheritance among the churches, and the monasteries, and the poor, and he himself became a monk, and he chose for himself a life of continual silence, and fasting, and prayer; now the other brother built a monastery for himself, and gathered brethren to him, and he took care of the strangers, and the poor, and the sick, whom he received and relieved. When the two brothers were dead there was questioning among the brethren about them, and they went to ABBÂ PAMBÔ and asked him, "Which manner of life and conduct was the more "excellent and exalted?" And having learned from God, he said unto them, "They are both perfect, and "in my sight they appear to be of equal merit." Explain to us now the old man's words, for how can the man who is destitute, and the man who hath possessions be equal [in merit]? The old man said, "Since the "whole conduct of these brethren was to God, and "since whatsoever they did they did it for God, with "an upright aim, and since the aim of each was the

[1] For the Syriac text see Bedjan's edition, p. 895 ff.

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"same, they appeared to be in the old man's opinion "of equal merit before God."

2. The brethren asked ABBÂ NESTÎR, "What rule "of life and conduct should a man follow?"

The old man said, "All rules of conduct are not "alike. ABRAHAM was a lover of strangers, DAVID was "a humble man, ELIJAH loved silence, and [Page 896] "God accepted the work of all of them. Whatsoever "work is of God, if thy soul desireth it, that do, and "God be with thee."

3. The brethren said:—ABBÂ PAMBÔ said, "If there "be three monks in one place, and one of them live "in silence [it is] well, and if another be sick and he "give thanks in his weakness, and if another minister "to men and relieve them, all three of them are in the "same service." Reveal to us now the mind of this holy man.

And ABBÂ PAMBÔ said, "If a man dwell in silence "for God's sake, and not for the sake of vain glory, "or any other human thing; and if another, who is "sick, give thanks to God for his sickness, and he "endure him that ministereth unto him with longsuffer-"ing, he becometh like unto him that is in silence; "and if he who ministereth unto men doeth it not for "a reward of this world, but for God's sake, and if he "constraineth himself in everything, and doeth the will "of those who are ministered unto by him in love and "gladness, he thus becometh like unto him who shutteth "himself up in silence, and like unto him that is sick, "and in this way the work of all three is of equal "merit. For ABBÂ JOSEPH and ABBÂ POEMEN divided "the perfect ascetic life into three classes, and there-"fore ABBÂ NESTÎR said to that brother, 'If thou con-"'duct thyself according to any one of the three thou "'shalt be perfect.' And this is well known from that "which ABBÂ ANTHONY said, 'Many have afflicted them-"'selves with labours and tribulations, and because they "'had not in them the [Page 897] power of discernment,

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"'they did not know the way of truth.' And again "he said, 'One man might live in a cell for a hundred "'years, and yet not know how to dwell therein "'[rightly] for one day, because he humbleth not him- "'self, and accounteth not himself a sinner, and a feeble "'man, and ignorant, but he justifieth himself, and "'blameth others; nevertheless it is right that we "'should know that, even though some are sick, and "'others relieve the wants of men and minister unto "'them with an upright aim, those who lead a life of "'silence lead a superior life, and follow a line of con- "'duct which is more excellent than all the rules of "'life which are followed among brethren. And this "'life is superior in the same way that the Spirit of "'God is more exalted than the holy angels, according "'to what we have learned from the history of the "'holy men ABBÂ ARSENIUS and ABBÂ MOSES the "'Ethiopian. For when one of the brethren went to "'the blessed ARSENIUS [to enquire of him] concerning "'the love of a silent life of contemplation, he neither "'set a table for him nor gave him refreshment; then "'he went to the blessed ABBÂ MOSES and he both "'welcomed him and gave him refreshment. And when "'one of the great fathers heard [this], he entreated "'our Lord to reveal to him this matter, saying, 'How "''is it that one fleeth for Thy Name's sake, and "''another welcometh and giveth refreshment for Thy "''Name's sake?' And there appeared unto him on "'the river two ships, in one of which were ABBÂ "'ARSENIUS, and the Spirit of God Who was travelling "'along in silence, and in the other was ABBÂ MOSES, "who was travelling with holy angels that were feeding "'him upon honey, with the comb thereof. And by "'this the fathers understood that the life of silent "'contemplation [Page 898] was as greatly exalted "'above alms and ministrations as was the conduct of "'Matthew the Evangelist above that of ZACCHAEUS "'the taxgatherer.'"

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4. The brethren said:—The brethren asked ABBÂ PAMBÔ, saying, "Supposing that a man who liveth in "the world hath a wife and children, and supposing "that he giveth much alms, and setteth free slaves, "and redeemeth those in captivity, and visiteth the "sick, and relieveth those who are afflicted, and ful-"filleth all the things which are proper for him [to "fulfil], is not such a man equal in labour to one of "the three classes of monks, that is, to the man that "dwelleth in silence, or him that is sick, or him that "ministereth unto the poor?"

And the old man said, "Not altogether."

And the brethren said, "Wherefore?"

And the old man said, "Because, although the man "who is in the world leadeth a life of righteousness, "his whole conduct is outside the body, but all the "labour of the monks is inside the body, that is, fast-"ing, and prayer, and vigil, and hunger, and thirst, "and the constraint of the will at every moment, and "wars, both secret and manifest. And it is well known "and manifest that the men, who are in the world and "who are exceedingly excellent in their conduct, are "not equal to the monks in their labours; for our Lord "Jesus Christ surnamed the monks 'sons of light,' and "those who are in the world 'sons of the world'. Now "the monks with their members, and with their thoughts, "and with their bodies, and with their conduct serve "God perfectly with stern labours and afflictions, and "they offer themselves up to God as a living, and "rational, and holy sacrifice, with rational and spiritual "service, and they are crucified unto the world, and "the world is crucified unto them, according to the "word of our Lord, Who said, 'Whosoever wisheth "'[Page 899] to come after Me, let him take up his "'cross, and follow Me,' that is to say, Let him not "fulfil his own will, but let him do My Will only, and "bear tribulations of all kinds. And monks shall leave "father, and mother, and brothers, and sisters, and

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"kinsfolk, and country, and in return for these they "shall receive a hundred fold, and shall inherit ever-"lasting life. And to the men who are in the world, "He said, 'Acquire for yourselves friends of the mam-"'mon of unrighteousness, so that when it hath come "'to an end they may receive you into their ever-"'lasting habitations.' For as men who are in the "world receive monks into their houses, so shall the "monks receive those who have lived in the world "into the kingdom of heaven; and by this our Lord "shewed that all the good things of God and His "kingdom belong to the monks who, from their youth "even to their old age, have laboured to God in the "excellent works of the ascetic and monastic life. But "it is right that we should know to what degree the "soul is superior to the body. The life which is led "by the monks in silent contemplation, and the works "thereof, are as much superior to the life which is led "by righteous men in the world, as the life and con-"duct of the angels are superior to those of men. And "the life and conduct of the monks are superior to "those of men who are in the world, because the latter "please God because of their love for men, whilst the "monks do so because of their love for God."

6. The brethren said, "Into how many orders have "the fathers arranged the monastic life?" And the old man said, "Into three orders."

7. The brethren said, "What are they?" And the old man said, "The perfect, those who are half perfect, "and the beginners."

8. The brethren said, "Whence canst thou prove "to us that this is so?" [Page 900] The old man said, "From the words of our Lord in the Gospel. For He "said, 'The sower went forth to sow. And some [seeds] "'fell on the road side, and others fell on the rock, and "'others among the thorns.'[1] Now these three [kinds

[1] St. Matthew XIII. 3 ff.

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"of] seed are those who are in the world. And as "concerning the other seed of which He spake, saying "that it fell on good ground, and gave fruit, some "thirty fold, and some sixty fold, and some a hundred "fold, these are the grades of monks, for the seed "which yielded fruit thirty fold is the beginners, and "that which yielded sixty fold is the half-perfect, and "that which yielded one hundred fold is the perfect."

9. The brethren said, "And supposing a man in "the world conducteth himself in a wholly perfect man-"ner, and according to what is right, is not his labour "equal unto that of a beginner?" The old man said, "No."

10. The brethren said, "Why [not]?" The old man said, "Although the monk is little and is a beginner, "he is still more excellent than the man in the world "who keepeth every just [demand] of righteousness."

11. "Why did ABBÂ ANTHONY say unto PAULE, his "disciple, 'Go and dwell in silence that thou mayest "'receive the temptations of devils?'" The old man said, "Because the perfection of the monk ariseth from "spiritual conduct, and spiritual conduct is acquired by "the conduct of the heart, and purity of heart ariseth "from the conduct of the mind, and the conduct of the "mind from prayer which is unceasing, and from strife "with devils; but unceasing prayer, and the contendings "with devils, both in the thoughts and in visions, have "no opportunity for existence without silence and soli-"tariness."

12. [Page 901] The brethren said, "What is the "meaning of that which PAPHNUTIUS and JAMES the LAME "said to MÂR EVAGRIUS, 'Every lapse which taketh "'place through the tongue, or through lust, or through "'an action, or through the whole body, is in propor-"'tion to the measure of pride which a man possesseth?' "Now what is the lapse which cometh through lust? "And what is the lapse which cometh through an action? "And what is the lapse which cometh through the whole

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"body? Enlighten us about these [various] kinds of "lapses." The old man said, "The lapse through lust "is the fall which taketh place inwardly through pride, "even as the blessed MACARIUS said, 'Thou shalt not "'be lifted up in thy heart and in thy mind through the "'knowledge of the Scriptures, lest thou fall into a "'spirit of blasphemy in thy mind.' And the lapse "through the tongue resembleth that into which one "of the monks once fell through his pride, and he "reviled the holy man EVAGRIUS and the fathers who "were in the desert of Scete. And the lapse through "an action resembleth that into which another monk "fell when he became lascivious and abominable; and "the lapse through the whole body resembleth that "when, through his pride, one of the brethren was "abandoned to the hands of thieves, and they burned "him with fire."

13. The brethren said:—PALLADIUS said, "Once the "blessed man DIOCLES said, 'The mind which falleth "'from God is either delivered over to the devil of "'wrath, or to the devil of fornication.' And I said "unto him, 'How is it possible for the human mind to "'be with God [Page 902] uninterruptedly?' And he "said, 'In whatsoever work of the fear of God the "'soul [is engaged], provided that the soul hath due "'care, its mind is with God.' What is the meaning "of the action of which the old man spake?"

The old man said, "He calleth [a man's] care con-"cerning God's promises 'action of the fear of God,' "wishing to say thus:—If thou art unable to bind thy "thought continually in various ways to God, though "thou thinkest about His majesty, and His power, and "His grace, and thou prayest to Him without ceasing "and without wandering [in thy prayer, thy mind can-"not be with Him]; but if thou reducest thine under-"standing by means of the constant labour of prayer "and by the thought which is on God, and more par-"ticularly through the war with devils that [accompanieth]

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"this work, bring down thy mind by degrees from the "thought which is about God, and from prayer, and "fetter it with the thought which is lower than this, "and meditate on the promises of God, and think upon "His commandments, and the correction of thyself. And "set not free thy mind from spiritual care, and do not "make it wander and think the thought of passibility, "but fetter thy mind to some thought of excellence, "which will make it gain profit. And when it hath "rested somewhat, then raise it up on high, and make "it to labour in the thought which is of God, and in "pure prayer which hath no wandering therein. For "as the growth of the capacity of those who are as yet "in the grade of bodily prayer and the reading [of the "Scriptures] still existeth, even when they are exhausted "by standing up and by the singing of the Psalms, and "they rest their bodies for a little by sitting down and "by meditation upon the reading, and when they have "rested their bodies, and their mind hath become en-"lightened through the reading, they stand up for "service and prayer, so also it is right [Page 903] for "those who have arrived at a correct conduct of the "mind, and who think continually about God, and who "pray to Him without wandering, when they are ex-"hausted by this severe labour, to bring down their "minds from time to time, and to relieve it by means "of thought concerning some profitable subject which "is less exalted than the thought about God. And "this thought must take the place to them of reading, "and they must meditate upon God's promises and "commandments, and upon their straightness which is in "God; and if some abominable thought knock [at the "door of their minds] they must quickly make their "minds to enter into prayer and into the thought which "is upon God. And if there stir in their heart a "thought of passion, as soon as they have refreshed "themselves by means of thinking about some profit-"able subject, they must make their mind to enter into

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"the height of prayer, and they must pray without "ceasing, and meditate upon God. And from this we "know that when the soul meditateth with undersanding "upon some profitable subject, or upon some profitable "action, its mind is with God, even as the blessed man "DIOCLES said. Similarly, whensoever a monk thinketh "about the passions of sin, or about deeds connected "with the world, his mind is with Satan."

14. The brethren said, "Why is it that the Divine "Light did not shine in the hearts of all the monks "until a long time after they had been cleansed by "labours and contests? And why is it that the light "of grace did shine upon some men before they went "forth from the world and came to the ascetic life, as "it did in the heart of ABRAHAM ḲINDÔNÂYÂ through "the Divine revelation on the day of his feast, and "straightway [Page 904] he left his feast, and went "forth from the world?" The old man said, "Whenso-"ever this light riseth in its order in the hearts of men, "according to what the fathers say, it cometh in this "wise. First of all Divine Grace maketh a man hot "with the love of God, and he hateth all the glories and "honours of this world; and next he cometh in a state "of poverty to this rule of life, and Divine Grace itself "first giveth him the love of labours, and it maketh "the things which are hard easy to him. And it "protecteth him from the fierce attacks of the war of "devils, so that they may not, whensoever they wish "and will, assault him, but only according to his strength, "and his capacity, and as is convenient for his growth. "And thus after many labours and contests, his heart is "purified with abundant humility, and he shineth with "the light of grace, and he is held to be worthy to "see Christ in a revelation of light. And the fathers "also said, that in proportion as the monk himself "travelleth along the path of ascetic excellences to meet "our Lord by means of labours and contests, so doth "our Lord advance to meet him with light until they

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"meet each other, and then the monk remaineth in "our Lord by means of labours, and our Lord remaineth "in him by means of his light, even as ABBÂ ISAIAH "said in his interpretation of that which our Lord said, "'Remain in Me and I in you.' Thus thou seest, O "my brother, that He wisheth us to remain in Him "first of all by the labours of righteousness, and then "He will remain Himself in us in purity and in light. "And the words, 'The monk travelleth along the path "'of ascetic excellences until he seeth Him and is illu-"'mined by Him,' explain the verse, 'My soul thirsteth "'for Thee, the Living God,' *et cetera*.

[Page 905] **15**. The brethren said, "Why is it that "though the holy fathers incite us continually to the labours "of excellence, and to the contending against passions "and devils, ABBÂ ISIDORE restrained ABBÂ MOSES the "Ethiopian from works, and from contests with devils, "saying, 'Rest thee, MOSES, and quarrel not with the "'devils, and seek not to make attacks upon them, for "'there is a measure [*i. e.*, moderation] in everything'? "doth this apply also to works and to the labours of "the ascetic life?"

The old man said, "Because at the beginning ABBÂ "MOSES was ignorant of the rule of the ascetic life, and "because he was healthy of body, he worked overmuch, "and he thought that he would be able to prevail "mightily against devils by the multitude of his works "alone, and that he would be able to vanquish them. "Therefore, because the devils perceived his object, "they attacked him more severely with frequent wars, "both secretly and openly, but ABBÂ ISIDORE, wishing "to teach him the truth, and to make him to acquire "humility, said unto him, 'Without the power of the "'Spirit which our Lord gave us in baptism for the "'fulfilling of His commandments, the which is con-"'firmed in us each day by the taking of His Body "'and Blood, we cannot be purified from the passions, "'and we cannot vanquish devils, and we cannot per-

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"'form the works of spiritual excellence;' thereupon "ABBÂ MOSES learned these things, and his thoughts "were humbled, and he partook of the Holy Mysteries, "and the devils were conquered, and they reduced their "war against him, and from that time forward he lived "in rest, and knowledge, and peace. [Page 906] Many "monks have imagined that their passions would be "healed, and that they would acquire soundness of soul "merely by their labours and strenuousness, and there-"fore they were abandoned by grace, and fell from the "truth. For as he who is sick in his body cannot be "healed without the physician and medicines, however "much he may watch and fast during the time he is "taking the medicine, so he who is sick in his soul "through the passions of sin, without Christ, the Phy-"sician of souls, and without the partaking of His Body "and Blood, and the power which is hidden in His "commandments, and the humility which is like unto "His, cannot be healed of his passions, and cannot re-"ceive a perfect cure. Therefore, whosoever fighteth "against the passions and the devils by the command-"ments of our Lord is healed of the sickness of the "passions, and acquireth health of soul, and is delivered "from the crafts of the devils."

16. The brethren said, "With what object did those "two monks say to ABBÂ MACARIUS, 'If thou art not "'able to become a monk like us, sit in thy cell, and "'weep for thy sins, and thus thou shalt be like us?'" The old man said, "Because they knew that, if a man "was able to be a solitary in his body, and a dweller "in silent contemplation, and a worker both in his soul "and in his body, who made himself humble and who "wept each day for his sins, and who cut off from "himself all memories of every kind of passion and "anxious thought, and who meditated only upon God "and upon his own correct behaviour, such a man "was a monk (*or*, solitary) in very truth, even as the "blessed EVAGRIUS said, 'The monk who is remote

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"'[Page 907] from the world is he who hath cut off "'from himself all the motions of his passions, and hath "'fastened unto God all the mind of his soul.'"

17. The brethren said, "Why is it that certain of "the Fathers were called MĚSHANNAYÂNÊ (*i. e.*, men who "transferred themselves from one place to another), "since they were recluses, and never departed from "their cells?" The old man said, "Because after much "silent contemplation, and unceasing prayer, and watch-"ing of the mind, they were worthy to depart from "the earth in their minds, and to ascend unto heaven "to CHRIST THE KING. And they did not do this on "occasions only, but continually, for whensoever they "wished, or whensoever they sang the Psalms, or prayed, "or meditated upon God, straightway their mind was "exalted to heaven, and stood before our Lord. But "there were other [kinds of] 'MĚSHANNAYÂNÊ,' that is "to say, those who lived with wild beasts in the de-"serts, such as ABBÂ BESSARION, and others who were "like unto him."

18. The brethren said, "What is [the meaning] of "the fact that when one of the monks saw a brother "in the mountain, he fled from him, and was unable "to bear the smell of the children of men?" The old man said, "The monk fled because he saw that the "brother was carrying silver. And when the brother "saw that the monk fled, he cast off his garments and "pursued him. And when the monk saw that he had "cast off his garments, he waited for him, and wel-"comed him gladly, saying, 'Since thou hast cast off "'the matter which is of this world I have waited for "'thee. I was not able to bear [the sight thereof] "'[Page 908] because I myself am naked.' I looked "beyond my rule of life and saw that he was carrying "a burden upon his shoulder like a man who was in "the world."

19. The brethren said, "Why did the monk not "permit that brother who came to him to dwell in the

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"cave by his side, but did say unto him, 'Thou art not "'able to bear up against the attack of devils?'" The old man said, "Because he knew his manner of life "and works, and also that he possessed not the labours "and the strenuousness which were sufficient to make "him strong to resist the fierce assault of the savage "nature of the devils which make war against the "monks. For according to the labour of every man, "and according to his striving, and his rule of life and "strenuousness, and according as he is able to bear, "so much the greater are the ferocity, and the wicked-"ness, and the bitterness, and the craftiness of the "devils who make war against him. Similarly, when "one of the brethren entreated ABBÂ APELLEN to allow "him to live with him in the desert, he said unto him, "'Thou art not able to bear the temptation of the "'devils.' Finally, when the brother urged him [to let "him do so], he commanded him to dwell in a cave "by his side. And the devils came against him in the "night and sought to strangle him, until ABBÂ APELLEN "came, and surrounded the cave with the sign of the "Cross, after which the brother was able to live in the "cave. For not all monks are able to fight against "the devils, but only such as are perfect and humble."

20. Why is it that the two Romans who went to ABBÂ MACARIUS, did not, during the whole period of three years which they lived [near him] come to him and ask him, or any other aged man, [Page 909] questions about the thoughts? The old man said, "Because the elder brother was exceedingly wise, and "perfect and humble. Had he gone to ABBÂ MACARIUS, "or to one of the other old men, his perfection would "have been revealed, and he would have [received] "praise throughout Scete from the Fathers, who would "have wondered, saying, 'How is it that a young man "'hath become perfect in three years?' It is, however, "not right for us to make ourselves like unto these "two brethren, and to neglect the doctrine of the old

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"men. As for the two brethren, the elder was perfect, "and the younger was humble, and learned from him."

21. The brethren said, "The history of the triumphs "of BESSARION saith that during all the days of his life "he dwelt in waste places, and in the desert and in "the mountains, and among the rocks. Once having "come to a certain monastery, he stood up by the "door like a wandering beggar, and then sat down "weeping and crying out, even as one who had been "rescued from a storm. And when the brethren en-"treated him to go in and rest with them, he said, "'Before I find the possessions of my house which I "'have lost I cannot endure being under a roof; for "'thieves fell upon me on the sea, and a storm reared "'itself up against me, and I have been robbed of the "'riches which I once possessed, and from being a man "'of high estate I am become of no account.' Now what "were the riches which [he inherited] from his parents "and lost? And what does this [story] mean? Who "are [Page 910] parents? What does he refer to by "the words 'sea, and storms, and waves?' Who were "the thieves? Are these words spoken of himself or "of the other persons?" The old man said, "These "things are said of all the monks who are still striving "and contending against passions and devils, and who "are lacking at the present time purity of heart, and "fruits of the spirit, and visions of our Lord, and they "are not spoken of men who are perfect as he was. "The word 'sea' he applieth to the sea of the mind "whereon the monk saileth with works of spiritual "excellence, wherefrom he entereth the haven of "impassibility, even as the blessed MACARIUS saith, "'He who wisheth to cleave the sea of the mind, "'maketh himself longsuffering.' And he calleth temp-"tations 'storms,' and the passions 'waves', and the "'thieves' are devils, and his 'parents' are the Father, "and the Son, and the Holy Ghost, One God, in "Whose image and likeness we are made, even as our

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"Creator said, 'Come, let us make man in our image
"'and likeness,' and also as our Lord said, 'Be ye like
"'unto your Father, Who is in heaven.' And he calleth
"the spiritual excellences, which contain likenesses of
"the similitude of our Father, Who is in heaven, and
"which make us heirs of God, and sons of the in-
"heritance of Jesus Christ, by the name of 'riches and
"'possessions of his parents,' and these are faith, and
"hope, and the love of God and man, and joy, and
"rest, and peace, and graciousness, and pleasantness,
"and lowliness, and humility, and longsuffering, and
"patient endurance, and integrity, and simplicity, and
"purity, and mercy, and cleanness of heart, and the
"holy light of the mind, and pure prayer, and the
"divine light which riseth on the heart at the hour of
"prayer, [Page 911] and spiritual prayer, and Divine
"knowledge, and the visions and revelations of our
"Lord. These are the possessions of the soul, some
"of which it acquireth naturally, and some by Divine
"Grace; now those which it acquireth naturally are they
"which the Creator sowed in its nature at the begin-
"ning of its creation, and those which it acquireth by
"Divine Grace are they which are bestowed upon it
"by the baptism in Christ. And these possessions are
"lost to a man through pleasures, and honours, and
"lusts, and benefits, but they are found and acquired,
"and the soul waxeth rich in them, through tribulations,
"and revilings, and oppression, and hardships. Now
"although Abbâ Bessarion, and men who were as per-
"fect as he was, possessed these things, other men lack
"them and are strangers unto them. [And as regards
"the words] 'He once came to a certain monastery,
"'and sat down outside the door like a wandering
"'beggar,' [they mean that] he saw clearly with the
"secret eye of the mind that the greater number of
"the monks were destitute of this spiritual possession,
"and of the spiritual excellences and gifts which have
"been already mentioned. And being incited thereto

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"by the law of affection and of brotherly love, he cried "out and wept on their behalf, as if it had been on his "own, and he made supplication to the loving-kindness "of God that He would make them worthy of the "riches of His love, and of the possession of His "Grace."

22. The brethren said, "What were the nine spiritual "excellences which that holy man possessed, and what "did he lack?" The old man said, "[Page 912] Al-"though they are not written down I think that they "were as follows:—1. Voluntary poverty. 2. Abstinence. "3. Constant evening fasting. 4. Vigil. 5. The recital "of the whole of the Book of the Psalms seven times "during the night and day. 6. The reading of the "Holy Books between times. 7. Lowliness. 8. Humi-"lity. 9. Love of man. These are the nine spiritual "excellences which he possessed, and by means of "them he vanquished all passions. By poverty he over-"came the love of money. By abstinence he con-"quered unbridled appetite and gluttony. By fasting "he overcame the passion of the love of the belly. "By vigil he vanquished sleep. By the recital of the "Psalms he did away idleness. By reading he kept "away the converse of evil. By lowliness he dispelled "wrath and anger. By humility he overcame vain "glory and pride. By love of man he conquered "hatred, and spite, and enmity. Now the spiritual ex-"cellence which he lacked, and which is the tenth, was "the constant fervour of the love of God, which is in "our Lord Jesus Christ, and this can [only] be gathered "together, and stablished and acquired by the secret "prayer of the mind, which is unceasing and wandereth "not, and by the strict and constant suppression of the "thoughts of the passions, and the incitements of devils, "when they first begin to bestir themselves in the "heart. And because among all the works of ascetic "excellence there is none more difficult [to do] than "this, for, even as the blessed MACARIUS said, 'All the

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"'fightings and fierce, and crafty, and evil temptations "'of the devils are set in array against it,' the holy "man is not able easily to become perfect [Page 913] "in the love of Christ, which is acquired by the con- "centration of the mind and by deep thought about "God. Therefore the blessed EVAGRIUS said, 'If thou "'canst overcome the wandering of the thoughts, it "'is the end of all ends; and if thou canst make deep "'thought about God have dominion in thee, thou canst "'overcome all passions, and thou shalt be worthy of "'the perfection of the love of Christ.' By the love "of man and by the other virtues a monk may, by "the help of God, vanquish all the passions; but by "the love of Christ he shall conquer the evil passion "of the love of the soul, which is the first of all the "passions, and which embraceth them all, even as "Saint EVAGRIUS said, 'The first of all the passions is "'the thought of the love of the soul, and after it come "'the following eight.' And again he said, 'Conquer "'the strife of the love of the soul which is in thy "'bosom, by that which is towards God.' For until "the monk is worthy of this love, he is unable to ac- "quire exact consolation from the remainder of the "labours of the other spiritual excellences, even though "it be that he obtaineth assistance from them, as ABBÂ "ISAIAH said, 'Although the children of LEAH were a "'help to JACOB, yet he loved JOSEPH most of all, and "'when JOSEPH was born, he wished to leave LABAN "'and to go to his parents,' that is to say, When a "monk hath become worthy, and hath acquired the "perfect love of Christ, which is stablished by silent "contemplation, and the power to pray without ceasing, "and his soul is at all times rejoicing and exulting with "gladness, he will not be content to remain in this "life; but each and every day he will be desiring "eagerly and longing to depart [Page 914] from the "body, and to be with our Lord in Paradise, which "is the habitation of the spirits of just men who have

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"become perfect, and the holy country which is exalted "above the passions, and devils, and the striving of "those who cultivate the virtues until the revelation "of our Lord Jesus, Who loveth to make perfect a "man with the never-ending happiness of His love in a "glorious kingdom."

23. The brethren said, "Explain to us the course "of life and labour of the old man [who made] baskets, "[and dropped] small stones into them." The old man said, "The course of life of that old man was one "which was of the mind, and it was stern, and ex-"cellent, and it swiftly brought the monk unto purity "of heart. And as concerning that which he said, 'I "'set two baskets, one on my right hand and one on "'my left, &c.' it doth not [mean] that he sat the whole "day with his baskets round him, but that his two "baskets were set in two places. And he himself was "occupied with service and prayer, and with his toil, "and for every thought, good or bad, which entered "his mind he cast a pebble [into the baskets], that is "to say, the labour is very severe for the man for a "certain time at the beginning, because the devils are "envious at the purity of heart which is acquired by "him, and therefore they afflicted this old man also for "a long time with the multitude of evil thoughts which "were stirring in him, even as he said, 'Many days I "'have eaten nothing, because the good thoughts did "'not outnumber the bad ones.' Now he used to "[Page 915] afflict his body with the labour of much "fasting, so that he might do away the evil thoughts, "because it is not the soul only which feeleth the "labours of the body, its counterpart through its union "with it, but also those devils which wage war against "the soul, and they feel the labours of the body more "than doth the soul. For immediately the devils see "the monk afflicting his body with labours, they become "afraid, and stagger about, because they are more tor-"mented by the labours than is the man who is

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"engaged in them. Therefore the blessed EVAGRIUS, "when the demon of fornication assailed him, stripped "off his tunic and stood the whole night long, in the "season of winter, under the open sky, and by these "means he made the demon to suffer pain, and he fled "from him. And again, when the demon of blasphemy "attacked him, he stood naked under the open sky, in "the season of winter, for forty days. And because "the thought of gluttony stirred in the heart of ABBÂ "ZENO, and made him to eat a cucumber by stealth, he "crucified his soul in the sun, during the season of "summer, for five days. In this wise the holy men "were afflicting themselves with labours and tribulations, "and when the devils were stirring up in them the "thoughts of sin, the demons were afflicted and tor-"tured far more than they thereby. Now the demons "were afflicted and tormented by the labours of the "patient endurance of the monks not only in their "minds but in their persons, through the operation of "the holy angels, and by the command of God, even "as, on one occasion, one of the devils was tortured "the whole night in the cell of those two brethren who "were brothers naturally, [Page 916] when he wished "to separate them from each other. For when the "younger brother lighted a lamp the devil threw down "the candlestick, and extinguished the light, whereupon "the [elder] brother smote him [on] the cheek; and "the other brother expressed his contrition, and said, "'My brother, have patience, and I will light the lamp "'[again].' And when God saw the patient endurance "and humility of the young man, He commanded his "angel, and he fettered the devil the whole night long "in their cell; and the devil was tormented therein "until the morning because of that [blow on] the cheek "which he made the one brother to suffer from the "other through his wicked agency; and that wicked "devil was fettered and tortured the whole night long. "And the devils are tortured not only when we afflict

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"our bodies with labours, in order that we may not "consent to the will of devils, but also when they stir "up in us evil thoughts; if we constrain ourselves a "little, and cast them from us, at the same time calling "our Lord to our assistance, straightway the holy "angels which cleave unto us will constrain the demons, "and will drive them away from us, and we shall "be full of light, and of fervour, and of gladness. "Even as one of the demons said to ABBÂ PACHOMIUS, "'A certain monk, against whom I wage war, is very "'strenuous, and whensoever I draw nigh unto him to "'sow evil thoughts in him, he betaketh himself to "'prayer, and I, though burning with fire, have to "'depart from his presence blazing(?), even like iron "'which hath been thoroughly well [heated] in the fire.' "Now monks are, at the beginning [of their career] "afflicted [Page 917] for a long time, not only by the "stirring up of the evil thoughts themselves, but also "by their tarrying in the heart; but after a known[1] "time, a man receiveth strength from our Lord, through "their tarrying, and also after a known[1] time their "motion is restrained, and then the monk also hath "rest from strivings, and he is held to be worthy of "purity of heart. For at the beginning of the strivings "the devils stir up evil thoughts in the heart mightily; "sometimes, however, these are destroyed through "prayer at the very beginning of their movement, and "sometimes they remain. And afterwards the mind "becometh strong against them, and doth not permit "them to tarry altogether in the heart, but it is as "yet unable to restrain their violent movement, and "the tribulation [which they cause], even as one of the "old men said, 'I carried on a strife for twenty years "'in order that an evil thought might not enter my "'heart, and until the ninth hour I used to see Satan "'with his bow drawn to shoot an arrow into my

[1] *I. e.*, a considerable time.

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"'heart. And when he found no opportunity of doing "'this, he would become dejected and go away ashamed "'each day.' Now the old man [of whom we first "spake] held fast to his rule in respect of the baskets, "and though he was afflicted for a long time by the "motion of evil thoughts, and sometimes even by "their tarrying in his heart, finally he received power "over their tarrying only, for their rising up remained "for a considerable time. And having laboured in "striving for twenty years against the [Page 918] motion "of the thoughts, finally he became strong [enough to "resist them], and he overcame them. And the devils "fled from him, and he arrived at a state of purity, "and at the haven of impassibility, and he was held to "be worthy of revelations."

24. The brethren said, "If the holy men themselves "afflict themselves with labours of tribulation because "of the tarrying of the evil thoughts which bestir them-"selves in them, and if they sin against God though "not consenting to them, why should we toil against "the motion of the devils? For behold, even as the "blessed EVAGRIUS said, 'Whether they fight against "'us or not, the matter is not in our hands.'"[1] The old man said, "The perfection of the monks ariseth "from a spiritual rule of life, and a spiritual rule of "life cometh from purity of heart, and purity of heart "from divine vision; 'Blessed are those who are pure "'in heart, for they shall see God.' When, therefore, "a monk laboureth, and afflicteth himself because of "the motion of evil thoughts, in order to prevent their "remaining for a long time in his heart, and when "after a considerable time his heart becometh pure, "there remaineth disgust only therein, and it vexeth "the mind of the monk, and preventeth his ascent to "God, and cutteth off his journeying to Him, and doth "not allow him to enjoy the vision of glory. Now

[1] Literally, "is not of us."

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"when a monk worketh for a considerable time because "of the motion of evil thoughts [in him], God hath "compassion upon his trouble, and not only doth "his heart become cleansed, and his soul pure from "every thought of evil, but he is also held to be "worthy of the sight of our Lord in a revelation of "light, and henceforth, the devils never again dare "[Page 919] to stir up evil thoughts in the heart of "him that hath been esteemed worthy of this great "thing. And should it happen that they dare so to "do, they suffer pain and burn even as he suffereth "who is hot, and who kicketh away with his feet the "piercing goads of iron which glow with heat in the "fire. During the interval between the beginning of "the strife against evil thoughts and [the attainment "of] purity of heart, the devils sometimes vex the "monk, and sometimes are vexed by him, even as the "blessed EVAGRIUS said, 'If those who go down to the "'conflict afflict [others], they are themselves afflicted;' "so the devils afflict us, and they are also afflicted by "us. They afflict us when we receive their evil "thoughts, and they are afflicted by us when we, by "means of prayer and wrath, hide (*i. e.*, suppress) their "thoughts. When, then, we labour and afflict ourselves "for a considerable time in order that their thoughts "may not tarry in us, we also afflict ourselves with "labours and prayer so that they may not vex and "hinder us by [their] violent motion, and afterwards "power is given unto us by our Lord to lift ourselves "up upon the necks of our enemies, and thenceforward "our heart resteth and is at peace, not only from the "perception of their thoughts, but from all the violence "of their motion. And the peace and rest of God "rule over our souls, and we see that there remaineth "only the war which is manifest of the visions of "devils until the time of death merely to terrify us, "so that we may not be exalted [unduly] and destroy "ourselves. And should it happen that the devils stir

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"up thoughts in the heart of him that hath been made "perfect, straightway they become extinguished, even "as fire is extinguished when water falleth thereon." [Page 920].

25. The brethren said, "Why do the devils fear "the labours of the monks, even as the Fathers say, "'If thou wishest the devils to be afraid of thee, des-"'pise lusts?'" The old man said, "They are afraid "because of three things. 1. FIRST. Because our "Lord treated with contempt three kinds of passions, "wherein are included and contained all the various "classes of passions, and these are they: the love of "the belly, the love of money, and vain glory. By "means of these the Calumniator fought against our "Redeemer, and through His constancy in the wilder-"ness, and silent contemplation, and fasting, and prayer, "He overcame Satan; therefore all the monks who "travel in His footsteps, and who by means of fasting, "and prayer, and silent contemplation, hide away all "the thoughts of sin, and who perform their labours "in righteousness, our Lord maketh to conquer by "His strength, and He vanquisheth the devils who are "their enemies. And as the demons fear and tremble, "not only by reason of the Crucifixion of Christ, "but even at the sign of the Cross, wheresoever it be "made apparent, whether it be depicted upon a gar-"ment, or whether it be made in the air, so also do "the devils fear and tremble, not only by reason of the "labours of our Lord and His constancy in the wilder-"ness, but also at the existence of the monks in the "wilderness, and at their silent contemplation, and their "fasting, and their prayers, and their patient persistence "in the performance of difficult labours, which take "place for Christ's sake. Therefore on one occasion "ABBÂ MACARIUS said unto PALLADIUS, 'Speak to the "'devils which war against thee with disgust, and "'sluggishness, and despair: if I had no labours of "'spiritual excellence, nevertheless for the sake of Christ

"'I would guard these walls, [Page 921] and His Name "'would be sufficient for the redemption of my life.' "2. SECONDLY. The war and contest which the devils "[wage] against the monks possess both rule and "system, and they are neither irregular nor unsyste- "matic. And as when the devils stir up the monks "by means of evil thoughts of sin, and the monks "accept them, and consent to them, and let themselves "be incited to commit sin thereby, straightway their "souls become dark, and remote from God, and sorely "afflicted, and ashamed, and guilty, and weak and "miserable, so when their souls accept not these thoughts, "and they do not consent to them, and do not allow "themselves to be incited to sin thereby, but drive "them away and cast them out as soon as ever they "begin to have motion [in them], and call upon our "Lord to help them, straightway all the former things "which come against the monks, inasmuch as they do "not acquiesce in their incitings, are hurled upon the "demons with greatly intensified force, and they become "ashamed, and tremble, and are destroyed, even as "the blessed MARK said, 'As he who breaketh into a "'house which is not his own taketh to flight with fear "'and trembling as soon as he heareth the voice of "'the master of the house, so also doth Satan,' &c. "3. THIRDLY. Because without labours and humility we "who are rational beings are unable to please God, "and because without them neither men nor angels "can enjoy His love and His blessings, therefore also "the demons and devils, which live wholly in a state "of pride and laxity, [cannot enjoy them]."

26. The brethren said, "Why is it that although "the Fathers gave the admonition, [Page 922] 'When- "'soever a demon appeareth unto a man in any form "'whatsoever, let that man make the sign of the Cross, "'and pray, and that similitude will disappear,' we see "that on several occasions the devils still remain, and "not in appearance only, but also in terrors, which

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"remain for a long time, and in many cases in blows "and stripes?" The old man said, "The holy Fathers "gave the admonition because it would apply in the "majority of cases. For since our Redeemer was cru-"cified for us, and since He exposed to disgrace the "Rulers and Dominions, which are evil demons, and "put them to shame openly by His Person, even as it "is written, from that time onwards, whensoever they "have made themselves visible to the adorers of Christ "in divers form [to do them] harm, as soon as a man "hath made mention of the Name of Christ, and hath "signed himself with the sign of the Cross, the devils "have fled straightway, and their forms have disappeared. "And this happeneth not only in the case of holy men, "and perfect men, but also in respect of ordinary men "who possess shortcomings."

27. The brothers said, "Why was the blessed "MARṬÎYÂNÂ, after all the great ascetic practices which "he had acquired, and the gifts of the spirit which he "had received, and after he had burned his fingers for "the sake of the harlot, still afraid of the war of for-"nication, and why, having gone and dwelt in the island "in the sea for thirty years, did he not stay [for] a "season with that woman whom he had brought up from "the sea, but cast himself in the sea being afraid of "the contest?" The [Page 923] old man said, "Because "the whole strength of the demon of fornication was "discharged upon him, and he was, therefore, properly "afraid. For those who have not with them this war "[Page 924] in all its fierceness imagine that they have "overcome it, but let them not boast themselves, and "let them know the truth, that is to say, they have "not vanquished the demon of fornication, and it is only "that he hath not waged war against them with all "his strength, because he hath not been permitted so "to do, and he hath not been permitted to do so be-"cause of their feebleness and laxity. For the war of "fornication which cometh upon a man only attacketh

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"him in the degree which he is able to bear. For, "behold, the great and famous Fathers who endured "this war in all its severity for a long time were always "in a state of fear and trepidation, as was also ABBÂ "ARSENIUS, who was a man eighty years old; and when "the noble lady came to him and said, 'Remember me "'in thy prayers,' he did not hesitate to say, 'I will "'pray to God that He may blot the remembrance of "'thee out of my heart.' And by means of this which "he spake, he put to shame the demon of fornication, "and shewed how great was the hatred for this unclean "passion that warreth against the holy men which he "possessed."

[The story of MARṬÎNYÂNÂ and the harlot is as follows:—There was a certain monk who dwelt in the desert, and whose name was MARṬÎNYÂNÂ, and he laboured in great works, and God wrought by his hands many mighty deeds, and he was applauded by all men. Now when Satan, the Evil One, saw that he was greatly applauded, he became bitterly angry, and he wished to distract and to withdraw him from his rule of life and ascetic labours. One day Satan saw that many folk were glorifying him, and he went and dwelt in a certain harlot, and he sent her to the blessed man in order to make him fall. So the harlot took her attire, and placed it in a bag, and went to the holy man, and when she arrived at his abode it was evening; and she knocked at the door and said, "O SAINT "MARṬÎNYÂNÂ, open the door to me, so that the wild "beasts may not eat me." Now the holy man thought that she was a phantom, and he rose up and prayed, and since meanwhile she ceased not to cry out, he rose up from his prayer, and opened the door to her, and said to her, "Whence comest thou to me, O devil?" And she said, "[My] companions have forsaken me on "the road, and I wandered about in the desert, and "have arrived hither;" and he left her [there], and went into the inner cell, and shut the door thereof

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between himself and her. And after the old man had laid down to sleep, the harlot arrayed herself in her attire, and put on her ornaments, and then sat down; and when the morning had come, the old man went forth from his cell, and seeing her dressed he said to her, "Whence art thou? What is thy business?" And she said, "I am the daughter of people of high degree, "and my parents are dead, and they have left me "great wealth. I heard that thou wast a great man, "and I have come to thee, and I beg thee to come to "my house, and take me to wife, and we will live on "thy excellence." Then the old man said unto her, "How can I forsake my labour and my rule of life, "and take thee to wife, and fall from my covenant?" And she said unto him, "What sin is there in it? Did "not Adam and all the Fathers take wives, and Noah, "and Abraham, from whose seed Christ hath risen?" Now by repeating these and such like things, she well nigh succeeded in leading the holy man away captive, and he said unto her, "O woman, tarry a little so that "I may see, lest peradventure some one may come "and see us." And having gone up to the roof to look, he woke up in his mind, and he made a flame of fire and stood up in it, and stayed in the fire until he burnt his toes; and when the harlot saw this, she fell down at his feet and wept, saying, "I have sinned "against God and thee," and she revealed unto him the whole truth, [saying], "I repent." And the holy man sent her to a nunnery, and he remained in his cell until his feet were healed of the burning of the fire. And after he was healed of his sickness, he rose up and went and dwelt in an island in the sea, where there were neither women nor men.]

28. The brethren said, "What is the meaning of "that which one of the old men said, 'If thou seest the "wings of ravens flying about thou wilt also see the "'prayer of him that is oppressed in mind being exalted?'" The old man said, "As the ravens which are called

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"نحة do not in the course of their flight mount upwards "to the height of heaven like the eagle, but fly close "to the surface of the ground and wheel about [seek-"ing] for their [Page 925] unclean food, so is the mind "of the man who is not fervent in the love of God, "and who is continually in a state of sluggishness and "dejection, for when he standeth up for service or for "prayer, his thought will not be exalted to the height "of the love of Christ, but his mind will wander after "evil passions."

29. The brethren said, "An old man said, 'If thou "'seest a young man who, in his desire, ascendeth unto "'heaven, take hold of his foot and sweep him hence, "'for in this way thou wilt help him;' what is the "meaning of the words, 'who in his desire ascendeth "'unto heaven?'" The old man said, "This resembleth "that which ISAIAH spake, 'If the mind seeketh to ascend "'to the Cross before the feelings cease from feebleness, "'the wrath of God shall come upon him because he "'hath begun to do something which is beyond his "'capacity, without having first of all cured his feelings.' "Now certain of the beginners in the ascetic life are "so silly and bold as to dare to undertake things which "are far above their capacity and their strength; they "do not wish to learn, and they will not be persuaded "by the commands of their Fathers, but, without having "lived the proper period of time in the cœnobium, they "dare to enter the cell, even as it is written concerning "one of the brethren in the Book of Paradise, for im-"mediately he had received the garb of the monk, he "went and shut himself up as a solitary recluse, saying, "'I am a monk of the desert;' and the Fathers went "and brought him out into the monastery [again]. "There are others, too, who seek to shut themselves up "for a week at a time, and [Page 926] it in no wise "helpeth them; and there are others, the children of "this world, who at the beginning of their careers "imitate the exalted rule of life of the Fathers, and

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"who imagine that they can imitate the rule of the "mind, that is to say, of the spirit, when as yet they "have not fulfilled the rule of the body. Therefore "their lives and works are not open to the Fathers, "and they will [not] receive correction, but they live "according to their own desire, and they are delivered "over into the hands of the devils who make a mock "of them."

30. The brethren said, "One of the brethren asked ABBÂ POEMEN, saying, 'My body is feeble, and I cannot "'lead an ascetic life.' ABBÂ POEMEN said unto him, "'Canst thou lead the ascetic life in thy thought, and "'not permit it to go with deceit to thy neighbour?' "Tell us how the feeble man was able to lead the "ascetic life in his thoughts." The old man said, "This question belongeth closely, both in order and "meaning, to that which a certain brother asked ABBÂ "POEMEN, saying, 'My body is feeble, but my thoughts "'are not.' Now in the former case he spake having "regard to those who were afraid that through pains "and sickness they would become negligent of the "labours of spiritual excellence, and, in a different "manner, that they might fall into pains and sickness "by way of punishment; in the latter case he spake "having regard to those who had toiled for a very "long time in the labours of self-denial, and who had "finally become enfeebled, either through old age, or "through pains and sicknesses, and who were ceasing "from ascetic labours. Now this is what ABBÂ POEMEN "[meant] when he said, 'If thou art not now able, by "'reason of thy weakness, to [Page 927] toil in the "'labours of the body as thou didst formerly, toil in "'the labours of the soul, that is to say, the ruling of "'the thoughts, which is the ruling of the mind; if thou "'art unable to fast from meats, fast from evil thoughts; "'and if thou art no longer able, through the weak-"'ness of the body, to stand up and to recite as many "'Psalms as formerly, make thy mind to stand up be-

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"'fore our Lord, and pray before Him vigilantly with "'the prayer which is secret and pure, and be tranquil, "'and humble, and pleasant, and good, and forgiving, "'and merciful; and endure thy sickness and weakness "'with praise, and make no man to be sorry by thy "'tongue; and judge not, and blame not, and condemn "'not thy brother in thy heart. Now these excellences "'may be cultivated in the soul with the labours of the "'mind and not those of the body, and they are not "'impeded by the weakness of the body.'"

31. The brethren said, "Why is it that the monks "are obliged to go round about begging for the meat "and raiment of which they have need, like those who "are in the world, although our Lord promised them, "saying, 'Seek ye first the kingdom of God and its "'righteousness, and that of which ye have need shall "'be given to you?'"[1] The old man said, "This [say-"ing] is a proof of the wisdom and grace of God "towards those who are in the world, for, in the majority "of cases, the righteousness of the children of this world "consisteth of alms and compassion; but the children "of light are righteous men and monks who, in their "persons, and in their members, and in their thoughts, "serve our Lord. And God hath made the monks to "have need of the children of this world because of "His love, so that they may care each for the other, "and may pray each for the other, that is [Page 928] "to say, the children of the world must care for the "monks, and the monks must pray in love for them. "And as the children of the world make the monks "associates with them in the corporeal things of the "world, the monks must make the children of the world "to be associates with them in the things of heaven, "for our Lord spake to the children of the world, "saying, 'Make ye to yourselves friends of this mam-"mon of iniquity, so that when they have become

[1] St. Matthew VI. 33.

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"'perfect they may receive you into their tabernacles "'which are for ever.'[1]"

32. The brethren said, "What is the difference "between [the words], 'I will dwell in you,' and 'I will walk "'in you,' which God spake concerning the righteous? "And what is the meaning of 'dwelling,' and 'walking?'" The old man said, "God dwelleth in the saints through "the constant remembrance with which they remember "Him, as they marvel at Him, and His works; but He "walketh in them by means of His visions and re-"velations [which He sendeth] upon them as they "marvel at His majesty, and rejoice continually in His "love."

33. The brethren said, "With how many, and with "what names is the meditation upon God called?" The old man said, "Its names are six, and they are as fol-"lows:—1. Hope in God. 2. The state of being bound "to our Lord. 3. Continuance with God. 4. Persist-"ence in all the good works of God. 5. Holding fast "to God. 6. Dependence upon God. Hope in God "[meaneth], fix ye your gaze upon Him, and hope in "Him, that is to say, meditate ye upon Him. Being "tied to our Lord [meaneth] that we should be bound "to our Lord, and should fast and pray, until the old "man cometh to an end, both without and within. "[Page 929]. Continuance with God is the state of "being gratified through Him. Persistence [meaneth] "that we should possess persistence in the Lord in all "the good works of God. Holding fast to God "[meaneth], 'Cut off from thyself all cares which are "'not of Him, and let thy mind fasten its gaze upon "'God only.' Dependence upon God [meaneth] 'Hang "'thyself upon God,' to Whom be glory (*or*, praise)! "Amen."

34. The brethren said, "An old man was asked a "question by one of the brethren, who spake thus:—

[1] St. Luke XVI. 9.

"'If I am in a state of admiration of God, and in purity "'of soul, and the time of prayer arriveth, ought I to "'come to prayer or not?' And the old man said, "'What man who possesseth riches will make himself "'poor?' Explain to us the meaning of the words of the "holy man." The old man said, "The holy man calleth "'admiration of God and purity [of soul]' that to which "the blessed MARK gave the name 'meditation upon "'God' and 'atmosphere of freedom.' There are some "brethren whose hearts become pure after labours and "great strivings, and they become worthy of pure "prayer, and their hearts also become illumined from "time to time by the light of Divine Grace, and they "attain to the meditation which is on God, and to the "spiritual understandings which are superior to custom. "The Fathers would not permit the men who attained "to this capacity, when they were standing in the purity "of soul of this nature, and in the atmosphere which "was free from trouble, and when the beater struck "the board, and the season for prayer arrived, to leave "this enjoyable meditation, and to stand up and sing "the Psalms, but they [allowed] them to remain therein "[Page 930] until it had come to an end. For a man "to sing the Psalms and to perform the service could "always be found, but such meditation and such purity "of the understanding, and the atmosphere of freedom "could not at all times be acquired, and a man is neither "able nor hath the power to attain to this state when-"soever he pleaseth, for it is a gift from heaven which "is given by our Lord from time to time to him that "is worthy thereof. For this reason one of the Fathers "gave the following commandment:—If a man enjoyeth "such meditation whilst he be standing up at the ser-"vice, let him not interrupt it until it cometh to an "end, for such meditation filleth the place of the service "of the Psalms. See then that thou drivest not away "from thee the gift of God, and let thy subservience "(*or*, submission) to the same stand firm; but it is right

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"to know that certain brethren have not as yet at-
"tained to meditation of this kind. They have thought
"that these words were spoken for every man and
"for men of every kind of capacity, and although their
"minds have been illumined somewhat by the Psalms
"and prayers, they have relaxed the fulfilment of the
"canon of their service, wherein are placed their con-
"solation, and their wages, and their profit, and have
"occupied themselves [with the meditation], but on
"several occasions they have been interrupted in the
"meditation which hath come to them by the devils.
"It is, therefore, not right for the brethren who are
"beginners in the ascetic life to do this, but they should
"commit their life and works and meditation wholly to
"God, and if it should happen that this meditation
"cometh to them, let them reveal the matter to one of
"the old men who is acquainted with such things, so
"that the demons may not lead them astray and work
"their destruction."

35. The brethren said, "By what means did the
"Fathers sing the [Page 931] Psalms of the Holy Spirit
"without wondering [of mind]?" The old man said,
"First of all they accustomed themselves whensoever
"they stood up to sing the service in their cells to
"labour with great care to collect their minds from
"wandering, and to understand the meaning of the
"Psalms, and they took care never to let one word
"(*or*, verse) escape them without their knowing the
"meaning thereof, not as a mere matter of history,
"like the interpreters, and not after the manner of the
"translator, like BASIL and JOHN [CHRYSOSTOM], but
"spiritually, according to the interpretation of the
"Fathers, that is to say, they applied all the Psalms
"to their own lives and works, and to their passions,
"and to their spiritual life, and to the wars which the
"devils waged against them. Each man did thus ac-
"cording to his capacity, whether he was engaged in
"a rule of life for the training of the body, or of the

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"soul, or of the spirit, even as it is written, 'Blessed "'are the people who know Thy praises, O Lord,' that "is to say, Blessed is the monk who, whilst glorifying "Thee with praise, collecteth his mind from wandering, "and understandeth clearly the knowledge and meaning "of the Psalms of the spirit, even as it is written, Sing "ye unto God with praise, sing ye unto our King. "When then a man singeth the service in this manner, "and payeth attention to the meaning of the verse, he "acquireth daily the faculty of singing a song mingled "with the meditation of God and with the gaze [which "is fixed] upon Him. And after the time in which he "hath arrived at the spiritual rule of life, immediately "a monk hath begun to sing the Psalms, though one "or two sections of them become too great for him, "he is permitted to sing them with understanding and "with the meditation which is on God, and he refraineth "from the customary Psalms, [Page 932] and he singeth "a song which is superior [to that of] body and flesh, "and which is like unto that of angels, even as the "Fathers say."

36. The brethren said, "By means of what thoughts "of excellence may the children of this world not be "offended by the monks, when they see or hear con-"cerning the stumblings (*or*, lapses) which come upon "them through the frailty of [their] nature, and from "the wars of the devils?" The old man said, "When they "consider and look upon the monks as frail men, who "are clothed with a body which is full of passions, who "although they are monks and are striving to imitate "the life and deeds of angels, yet owing to the weak-"ness of their bodies, and the inclination of their souls, "and the need which cleaveth unto them, and the "strivings of the devils against them, the children of "the world will see that it is quite impossible that the "monks should not be snared, involuntarily, by certain "weaknesses. For behold, some of the perfect men "[mentioned] in the Old and New Testaments were

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"caught in snares, against their will, through the frailty "of their nature and the war of the devils, as, for ex-"ample, the blessed and perfect men MOSES, and AARON, "and DAVID, and SAMSON, and HEZEKIAH, and PETER, and "PAUL."

37. The brethren said, "Why do the monks who "have led a life of hard labour become in their old "age silly, and simple, and act in a foolish way like "children and drunken men?" The old man said, "Because all the ascetic excellences which God hath "placed in the nature of their souls, and which appear "in them from their youth up, perish through the re-"laxing of the will, and through the love of the body, "and the war of the devils, and finally through labours "and contendings. Sometimes they receive them from "our Lord as gifts, [Page 933] even as it is written, "'Except ye turn, and become as little children, ye "'shall not enter the kingdom of God,' even as our "Lord said."

38. The brethren said, "What should be the be-"ginning of the fight against sin of the man who hath "cast all impediments out of his soul, and who hath "entered the arena, and where should he begin the "contest?" The old man said, "It is well known unto "every man that in all the contests against sin and its "lusts the labour of fasting is the first thing [to undertake], "and it is so especially in the case of him that fighteth "against the sin which is within him; and the sign of "the enmity against sin and its lusts becometh ap-"parent in those who go down to this invisible conflict "when they begin to fast. And next cometh the rising "up in the night, and whosoever loveth the occupation "of fasting all the days of his life is a friend of chastity. "For as the pleasure of the belly, and the laxity caused "by the sleep which inciteth to a polluted bed, are "the head and chief of all the sins which are in the "world, and of all the abominations thereof, so fasting, 'and strict vigil in the fear of God, with the crucifying

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"of the body throughout the night against the pleasure "of sleep, are the foundation of the holy path of God, "and of all the spiritual excellences. For fasting is the "strengthener of all spiritual excellences, it is the be-"ginning and end of the strife, and it is the foremost "of all virtues; and as the enjoyment of the light "cleaveth closely to the eyes which are healthy, so "doth the desire for prayer cleave closely to the fasting "[which is observed] with discernment. For as soon "as a man hath begun to fast, he desireth greatly to "converse with God [Page 934] in his mind. The "body which is fasting cannot continue to lie on [its] "bed the whole night, for fasting naturally inciteth to "wakefulness towards God, not only by day, but also "by night; for the empty body is not fatigued over-"much by its conflict with sleep, even though it be "weak in the senses thereof, for its mind is towards "God in supplication, and it is better for it to cease "from labour through weakness than from the weights "of meats. As long as the seals of fasting lie upon the "mouth of man, his thoughts meditate upon repentance, "and his heart maketh prayers to arise; and mildness "lieth upon his countenance, and abominable motions "are remote from him, and rejoicing never, in the "smallest degree, appeareth in his forehead, for he is "a foe of lusts and of unprofitable converse. The man "who fasted regularly and with understanding, and whom "abominable lust brought into subjection hath never "been seen, for fasting is the abode of all spiritual "excellences, and he who holdeth it in contempt dis-"turbeth them all. Now the first commandment which "God laid down for our nature at the beginning gave "[ADAM] warning concerning the eating of food, and "the head of our race fell through eating, therefore, "at the point where the first corruption took place "[in asceticism], must begin the building of the fear of "God, when they lay down the first course for the "observance of the law. And moreover, when our

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"Lord shewed Himself at the Jordan He also began "at this point, for after He was baptized, the Spirit "took Him out into the wilderness, and He fasted for "forty days and forty nights; and all those who travel "in His footsteps lay the [Page 935] beginning of their "strife on this foundation. For who shall treat with "contempt, or hold lightly the armour which hath been "forged by God? If He Who laid down the law "fasted, who is there among those who would keep "the law that hath not need thereof? Immediately "this armour appeareth on a man straightway terror "falleth upon the thoughts of the chief of the rebellion, "that is, Satan; and his power is shattered at the sight "of the arms which our Captain of the host hath "placed in our hands, for as soon as he seeth the "might of this armour on a man he knoweth at once "that he is ready for the contest. What armour is "there which is as strong, or which giveth such bold-"ness in the fight against evil spirits as hunger for "the sake of Christ? For in proportion as a man is "harried and brought low in his body, at the time "when the phalanx of Satan surroundeth him, doth his "heart support itself with confidence, and he who "treateth this with contempt is lax and is a coward "in respect of other spiritual triumphs, because he hath "not upon him the armour whereby the divine athletes "have gained the victory. And at the very beginning "the sign of weakness appeareth in him, and he him-"self giveth the opportunity of defeat to his adversary, "and since he goeth naked into the strife it is evident "that he will emerge therefrom without victory, because "he hath cast away from him the strength which would "stir up in him the divine zeal; for his members are "not clothed with the flame of hunger, that is to say, "fasting. As merchants cannot without labour and "trouble save up riches, so the righteous man without "anguish and labour for the sake of righteousness "cannot expect the crown and the reward" [Page 936].

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39. The brethren said, "If a man attaineth unto "purity of heart, what is the sign thereof? And when "will he know himself if the heart is coming to purity?" The old man said, "When he seeth that all men are "fair, and when no man appeareth to him to be un-"clean or polluted; whosoever is thus indeed standeth "in purity. And if this be not the case, how can he "fulfil the word of the Apostle which saith, 'When a "'man standeth wholly in purity, he will think that "'every man is better than he in heart and in truth,' "unless it be that he attaineth to the state of him of "whom it is said, 'He whose eyes are pure seeth not "'wickedness.'"

40. The brethren said, "What is purity? And to "what length doth its limit extend?" The old man said, "In my opinion purity consisteth in oblivion of "the various kinds of knowledge which are beyond "nature, and which nature hath discovered in the world; "and the limit thereof is that a man should be wholly "free from them, so that he may arrive at the state "of natural simplicity and integrity which he possessed "at first, and which somewhat resembleth that of a "child, except in the case of small matters."

41. The brethren said, "Is it possible for a man "to attain to this state?" The old man said, "Yea. "Behold, one of the old men attained to this state to "such a degree that he was in the habit of asking his "disciple continually if he had eaten or not. And on "one occasion one of the saints, who was a very old "man, became too innocent and simple, and attained to "such a state of simplicity and purity that he did not "even know how to keep watch upon himself so that "he might partake of the Mysteries, or whether he had "done so or not, until at length his disciples kept him "in his cell, and took him that he might partake of "the Mysteries, just as if he had been a child. Now "although [Page 937] he was in this state as regards "the things of this world, he was perfect in his soul."

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42. The brethren said, "What are the [subjects of] "meditation and conversation which it is meet for a "man to have whilst he is living the life of the recluse "and passing his time in silent contemplation, so that "his understanding may not occupy itself with casual "thoughts?" The old man said, "Dost thou ask con-"cerning meditation, what shall a man have wherewith "to put to death the world in his cell? Hath the man "whose soul is strenuous and watchful any need [to "ask] the question as to what labour he shall occupy "himself with when he is alone? What is there for "the monk to occupy himself with except weeping? "If, then, a monk be unoccupied with weeping, and he "be able to pay attention to [any] other thought, what "is the meditation which hath died out of him? And "if we come to silent meditation, we can also be con-"stant in weeping, and therefore let us beseech our "Lord most earnestly with the mind that He may grant "this unto us."

43. The brethren said, "Since, then, a man is not "sufficient for the constant exercise of this faculty, be-"cause of the frailty (*or*, sickness) of his bodily nature, "it is right that he should have something else besides "this which shall be useful for the consolation of his "mind, so that the passions may not attack him through "the idleness of the understanding." The old man said, "The passions cannot attack the soul of the monk, "whose heart hath been cut off from the world by liv-"ing a solitary ascetic life, unless he hath been negli-"gent of the things which it is proper for him to do; "and this is so especially if he hath, besides the em-"ployment [of reading] the Scriptures, the helpful "thoughts of the man who is occupied with spiritual "excellence. And living alone and in silence will help "this [result] greatly, and he will receive in his mind "the hope of the world which is to come, and the "glory which is laid up for the saints."

44. The brethren said, "One of the old men said,

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"'I have toiled for twenty years that [Page 938] I "'might see all men together (*i. e.*, alike).' How can a "man attain to this measure, and when, and by what "means? Give us a demonstration concerning this "matter." The old man said, "It is only the perfect "men who attain to this measure, and according to "what the Fathers say, without contemplation in silence, "and prayer, and great conflicts, and humility, no man "can attain thereto. And there is a similarity to this "demonstration in the case of natural parents, for as "they regard all their children in the same way, and "as they love them all equally, and pity and spare all "of them alike, even though there be among them great "and small, and healthy and sick, and righteous and "sinners, and good-looking and bad-looking, so the "strenuous Fathers, after the labours and the contests "which they have passed through during long periods "of time spent in silent and solitary retirement, regard "all men, both the righteous and the sinners in the "same way, and they love them all alike and without "distinction. And as God maketh the shadow to fall upon "all men, both upon the righteous and upon sinners, "even though He loveth the righteous for their righteous-"ness, yet He sheweth most compassion upon the sinners. "And the coming of our Lord was for the sake of "sinners, for, [saith He], 'I did not come to call the "'righteous' &c."

45. The brethren said, "Why was it, when the "brother, according to the body, of one of the Fathers "who was living the life of a recluse, sent to him, "when he was about to die, to come and see him, that "he would not do so, and that the one brother died "without seeing the other? And what is the meaning "of the words which he spake, 'If I go forth and see "'him my heart will not be pure before God?'" [Page 939] The old man said, "This holy man was living "secluded in a cell, in a habitation of the brethren, "and his brother according to the body was also liv-

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"ing, like the other brethren in another cell, and when "the latter became sick unto death, he wished to see "his brother before he died. Now to the holy man, "since he was keeping silence in respect of all the "other brethren, it did not appear to be right to go "forth to his brother according to the body, and not "to go forth afterwards to his spiritual brethren, that "is to say, to those who dwelt in the monastery with "him. Had he gone forth to his brother according to "the body at the season of his death, and had not "gone forth to his brethren in the spirit, he would not "have found freedom of speech with God at the season "of prayer, but his mind would have passed judgment "upon him, and his mind would have been darkened, "as if he had held in contempt and treated his brethren "in the spirit in a dishonourable fashion, and had done "more honour to his brother according to the body "than to them. This is the meaning of what he said, "'I cannot go forth, for if I do, my heart will not be "'pure before God.'"

46. The brethren said, "The sage said, 'Whosoever "'possesseth not the art of labouring, that is, either "'the things which belong to the labour of the spirit, "'whereby he may find consolation from God in his "'inner man in the spirit, or the things which belong "'to the art of human labour, cannot tarry long in his "'cell; whosoever doth not possess one or other of "'these cannot tarry long in his cell.' Explain to us "the words of the old man." The old man said, "[Page 940] The things which belong to the art of "human labour are well known unto every man; but "things which belong to labour of the spirit he calleth "the following:—fasting, vigil, the singing of Psalms "and hymns, the prayers which are said kneeling down, "anguish, weeping, tears, and other labours which are "like unto these. And together with these [there must "be the recital of] the offices for the seven hours [of "the day and night], and the reading of the Holy

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"Scriptures and of the [books of] doctrine of the old "men, and these make the monk to acquire patient "endurance, and the ability to live the ascetic life alone "in a cell, and they produce for him joy and spiritual "comfort. If he be a beginner in the ascetic life and "strong, and he toileth in labours, he will acquire con-"solation; and if he be a feeble old man, or sick, he "will labour in the labours of the mind, and will find "joy. For as all the objects which are of gold are "wrought by means of anvil, and a hammer, and a "pair of tongs, so by means of the labour of the body "in a place of silence and seclusion, and the striving "of the mind, are wrought all the fruits of the spirit, "which the Apostle said were love, joy, peace, faith, "humility, graciousness, pleasantness, longsuffering, and "patient endurance."

47. The brethren said, "On one occasion, when "the brethren were sitting down and asking questions "about the thoughts, one of them said, It is not a "great matter if a man seeth thoughts afar off. What "did he want to say? Explain to us the words of the "old men." The old man said, "When the brethren "drew nigh to the Fathers and asked them questions "[wishing] to learn concerning the mode of action and "thought in respect of the wars of the devils, the "Fathers did not persuade those among them who "appeared to possess subtlety of thought, and intelligence "[Page 941], and understanding, and to hate the pas-"sions, and to be fervent in the spirit, to cast out "from themselves straightway the thoughts of the "passions whensoever they stirred in them, and to "make them to depart foolishly, but they ordered them "to tarry with them, and to examine carefully how "they arose, and then to contend against them; for in "proportion as they were trained in the knowledge of "strivings and contendings against the passions and "against devils they would benefit not themselves only, "but many other people also. And in this wise acted

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"also EVAGRIUS, that man of understanding, and ABBÂ "POEMEN, and others who were like unto them. There-"fore ABBÂ JOSEPH said to ABBÂ POEMEN, 'When the "'passions rise up in thee, give unto and receive from "'them, and understand carefully their crafty nature, "'and train thyself to contend against them.' Now "there are certain weak and foolish brethren whom "in no way whatsoever doth it benefit to dally with "the rise of the thoughts of the passions which are in "the heart, on the contrary, it is far better for them, "immediately they perceive the motions of the passions, "to cast them forth from them by prayer, and with "anger and hatred. Therefore, when several of the "Fathers were gathered together and were discussing "the conflicts of the thoughts, and whether it was right "to dally with them because of knowledge [concerning "them], or to suppress them by means of prayer "through fear [of them], one of the Fathers said, 'Even "'to understand the thoughts afar off is a great and "'excellent work, but it is a far greater work, and one "'which maketh a man to acquire practice, [Page 942] "'for him to understand the thoughts, and to wage "'war against them. When he hath gained experience "'of their crafty character, then he will suppress them "'and make them to disappear by the power of prayer "'and humility. Now the meaning of this question is "'this. When a man hath laboured in conflict and "'contest against the passions for a long time in "'seclusion, by the grace of our Lord his heart be-"'cometh purified, and rest and peace reign in his "'soul, and he hath relief from tribulation, and he "'rejoiceth in God at all seasons, and the devils have "'no power henceforth to stir up evil thoughts in his "'soul, because his heart is filled with divine thoughts, "'and the understanding of spiritual things, and he is "'never without the mind which is in God, and the "'remembrance of His fear and mercy. And should "'the demons dare to stir up thoughts in him, they

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"'will not [succeed] in rousing those which cause anguish "'and which bring to nought spiritual excellences, but "'only those which are of an ordinary nature, and "'which impede the vision, even as EVAGRIUS said.'"

48. The brethren said, "How is it possible for a "man to live in such a way as to be pleasing to God?" The old man said, "It is impossible for a monk to rise "to the height of the love of God, unless he first of "all regard with affection and love man, the image of "God; for this is the end of all the commandments of "our Lord Jesus Christ, even as He Himself said, 'If "'ye love Me, keep My commandments.'"

49. The brethren said, "An old man said, 'If there "'rise up in thy mind a thought about the need of the "'body, and thou castest it out once, and it cometh to "'thee a second time, and thou castest it out, should "'it come a third time, pay no regard to it, for it "'appertaineth to war;' explain to us [Page 943] these "words." The old man said, "If whilst thou art in "seclusion, and art engaged in spiritual labour, and "Satan, being envious of thee, and wishing to drive "thee out of the cell, or to impede thy spiritual pro-"gress, stir up in thee one of the thoughts which goad "a man into sin, either to eat before the proper time, "or to lie down and sleep, or to visit some one, or "to do something else; and if he sheweth thee thy "power of discretion [saying], 'It is unseemly for thee "'to do this thing;' or again, should some evil devil "constrain thee, and hinder thee, and wishing to make "thee to cease from thy labour, should mock and scoff "at thee; then stand thou up quickly, and bestir thyself "boldly, and bow thy knee before our Lord, and pray, "and ask, and entreat for help, and mercy, and pro-"tection. For that brother who soaked palm fibres in "water, and who sat down to plait ropes and mats, "was engaged in a similar war, and a demon roused "up in him the thought to go and visit one of the "brethren; and he cast the thought from him twice,

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"and thrice. Now finally, because he did not under-
"stand that the war was of the Evil One, who sought
"to stop [his work] and drive him out of his cell, he
"was overcome by the war, and he left the palm leaves
"soaking in the water, and ran and hurried out in great
"haste. At length the matter was revealed unto one
"of the holy men who was a neighbour of his, and he
"cried out to him, saying, 'Captive, Captive,' and made
"him to come back to his cell, and afterwards the devils
"cried out with a loud voice, saying, 'Ye have over-
"'come us, O monks.' For the demons are so wicked,
"and they are so envious of the monks when they
"remain constantly in seclusion for our Lord's sake,
"[Page 944] that on several occasions they have, in
"an irregular manner, driven them out of their cells,
"as if for a good object, but [their] object was not a
"good one."

50. The brethren said, "Why was it that ABBÂ
"AMMON was not able to overcome the passion of wrath
"for fourteen years, although he said unto us, that he
"had entreated God, with anguish and tears, both by
"day and by night unceasingly, to give him the victory
"over it?" The old man said, "That passion probably
"overcame him to an excessive degree through the
"natural constitution of his body, but it is quite certain
"that the passions and the devils waged war against
"him like a mighty man and a warrior. For the devils
"made war upon the Fathers with intense fierceness
"and violence, upon each man according to his capacity,
"and in proportion to their power to triumph, through
"longsuffering, that is to say, through patient and per-
"sistent endurance, the battle against them was pro-
"tracted."

51. The brethren said, "ABBÂ DOROTHEUS said,
"'Our lack of ability to distinguish between matters
"'will permit us to acquire great excellence in the
"'virtues;' explain to us what the old man [intended]
"to say." The old man said, "He wished to say as

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"follows:—Because of our lack of ability to distinguish "between matters we do not make progress in the "virtues, and our heart is not quickly purified, and we "do not ascend to perfection, because we do not labour "with the knowledge and power of discernment which "it is right [for us to have]; but [we progress] pain-"fully, and [only] for the sake of vain glory, and as "the result of chance circumstances, and without dis-"cretion. And, as it cometh, this resembleth that which "the blessed EVAGRIUS spake, saying, 'As it is not the "'material foods themselves which nourish the body, "'but the power which is in them, so it is not matters "'themselves which make [Page 945] the soul to grow, "'but the power of discernment which [cometh] from "'them.' And he also said, 'As the feeding, and health, "'and growth of the body do not come through the "'actual materials of [our] foods, for these are cast "'out of the body in the draught, but from the hidden "'power which is in them, so also the nourishment and "'the growth of the soul take place through the fear "'of God. And the healthy state thereof which ariseth "'through impassibility, and the perfection thereof which "'is in righteousness, do not exist through the labours "'of the body only, but from the deeds and acts which "'[are performed] with knowledge, that is to say, with "'a straight object, and from the action of the mind "'which hateth passions, and from the prayer which is "'joined to humility, and from the mind which is in "'God.'"

52. The brethren said, "ABBÂ ARSENIUS said unto "one of the brethren, 'Lead the ascetic life with all the "'strength that thou hast, and the hidden labour which "'is within, and which is performed for God's sake, "'shall vanquish thine external passions;' to what doth "he give the name of 'passions'?" The old man said, "In this case ARSENIUS calleth the labours of the body "'passions'. For labours are also called by the name "of 'passions', because they constrain those who toil,

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"and make them feel pain, even as ABBÂ MACARIUS said, "'Constrain thy soul with pains and labours of every "'kind in ascetic excellence.' And this is what ABBÂ "ARSENIUS said to that brother, Labour with all thy "might in the work of righteousness, and toil with the "labours of the mind more than with all the various "kinds of work of the body. For the labours of the "body only incite and gratify the passions of the body, "but the labours of the mind, that is to say, the thought "which is in God, and prayer without ceasing, and "the suppression of the thought[s] with humility, [Page "946] liberate [a man] from all the passions, and they "vanquish devils, and purify the heart, and make per-"fect love, and make him worthy of the revelations of "the spirit."

53. The brethren said, "What is the meaning of "that which ABBÂ BENJAMIN said, 'Had MOSES not been "'gathering the sheep into the fold he would not have "'seen Him that was in the bush?'" The old man said, "What he said was this:—As the blessed MOSES, "who was held worthy of the vision in the bush, first "gathered together the sheep which he was tending "into one company lest, when going to see that wonder-"ful sight, his mind should be perturbed through anxiety "about the sheep which were [wandering] in the desert, "so also is it with the monk, for if he wisheth and "desireth the purity of heart which looketh upon God "in the revelation of light, it is right that first of all "he should abandon every earthly possession, and his "feelings, and his passions, and he should live in "seclusion always, and should collect his mind and free "it from all wandering and straying, and should have "one object only to gaze upon, that, is God. In this "manner he will become worthy of purity of heart, and "he will enjoy visions and revelations concerning Him."

54. The brethren said, "HIERONYMUS said that the "blessed EVAGRIUS commanded the brethren who were "with him not to drink their fill of water, and said,

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"'There are always demons in the places wherein there "'is water;' what opinion is this?" The old man said, "The blessed EVAGRIUS interpreted these words spiri-"tually, as being suitable to our mode of life, and he "said that which our Lord said, 'The demon goeth "'round about in the places wherein there is no water, "'that he may seek for rest, and he findeth it not;' "[Page 947] which saying maketh us to understand "that when the unclean devil of fornication wageth war "against the monk, if the monk afflicteth himself by "eating food sparingly, and especially by drinking water "sparingly, Satan will never be able to injure him by "means of this passion. And the devil will never be "gratified at the fulfilment of this passion by him, for "there is nothing which will dry up the arteries, and "prevent the accident of the night, and make a monk "to possess chaste and quiet thoughts by day, so much "as the restraining of the belly by thirst. Some fast "the whole day until the evening, and some fast for "[several] nights at a time, yet when they break their "fast and eat a little food, because they drink much "water, they benefit in no wise by their fasting and "by the sparing use of food which they practise because "of the war of lust. For the drinking of much water "filleth the arteries [of the monk] with [excessive] "moisture, and Satan findeth an occasion for exciting "him by means of thoughts in the daytime, and he "trippeth him up by means of dreams by night, and "he depriveth him of the light of purity. Therefore, "in another place, ABBÂ EVAGRIUS admonisheth the "monk, saying, 'If thou wishest for chastity make little "thy food, and restrain thyself in the drinking of water, "and then impassibility of heart shall rise upon thee, "and thou shalt see in thy prayer a mind which emitteth "light like unto a star."

55. The brethren said, "In how many ways doth "Divine Grace call the brethren unto the life of the "solitary ascetic?" The old man said, "In very many

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"and different ways. Sometimes Divine Grace moveth "a man suddenly, even as it moved ABBÂ MOSES, the "Ethiopian, and sometimes by the hearing of the Scrip-"tures, as in the cases of the blessed [Page 948] MÂR "ANTHONY and MÂR SIMON STYLITES, and at others by "the doctrine of the word, as in the cases of SERAPION, "and ABBÂ BESSARION, and others who were like them. "Concerning these three ways whereby Divine Grace "calleth to those who would repent, I would say that "Divine Grace moveth the conscience of a monk in "the manner which is pleasing to God, and that through "these even evil-doers have repented and pleased God. "And there is, moreover, the departure from this world "by the hands of angels, by terrors, and sicknesses, "and afflictions, even as that which took place in re-"spect of the blessed EVAGRIUS; and sometimes God "Himself calleth from heaven and taketh a man out "of the world, as in the cases of PAUL, and ABBÂ "ARSENIUS."

56. The brethren said, "Wherefore is it that the "beginning of the doctrine of the old men is laid down "in the books from the choice (*or*, election) of ABBÂ "ARSENIUS, and on [his] coming forth from the world "into a monastery, and from a monastery of the brethren "in to the seclusion which is in a cell?" The old man said, "Because he was called by God to the monastery, "and from the monastery to the cell, and because it is "certain that these two calls were according to the "Will of God, well was it that the beginning of the "doctrine of the old men [was derived] from the history "of this holy man."

57. The brethren said, "Explain unto us these two "calls of ABBÂ ARSENIUS. What is the meaning of that "which was said in the first call, 'Flee from the children "'of men and thou shalt live,' and what is the signifi-"cation of that which was said at the second call, "'Flee, keep silence and live a life of contemplation in "'silence, for these are the principal things which keep

"'a man from sinning?'" The old man said, [Page 949] "The meaning of 'Flee from the children of men, "'and thou shalt live,' is this:—If thou wishest to be "delivered from the death which is in sin, and to live "the perfect life which is in righteousness, leave thy "possessions, and family, and country, and depart into "exile, that is, to the desert and mountains to the holy "men; and cultivate with them My commandments, and "thou shalt live a life of grace. And the meaning of "'Flee, keep silence, and live a life of contemplation "'in silence' is this:—Since when thou wast in the "world thou wast drawn towards anxieties about the "affairs thereof, I have made thee to come out from "the world, and I have sent thee to the habitation "of monks, so that after a short time of dwelling in "the cœnobium thou mayest be drawn, first to the "cultivation of My commandments openly, and secondly "to contemplation in silence. And now that thou art "trained in the former sufficiently, thou mayest flee, that "is to say, get thee forth from the monastery of the "brethren, and enter into thy cell, just as thou didst "go forth from the world, and didst enter into the "monastery. And the meaning of 'Keep silence, and lead "'a life of contemplation in silence', is:—Having entered "into thy cell to contemplate in silence, thou shalt not "give the multitude an opportunity of coming in to thee, "and talking to thee unnecessarily, except on matters "which relate to spiritual excellence; if thou dost not "do this thou wilt benefit by sitting in silent con-"templation. For through the sight, and the hearing, "and the converse of the multitude who shall come in "to thee, the captivity of wandering thoughts will carry "thee off, and thy silence and thy contemplation will "be disturbed. But do not imagine that the mere fact "of having left the brethren in the monastery, or not "bringing other men into thy cell to be disturbed by "them will be sufficient to make thy mind to be com-"posed, or to enable thee to meditate upon God, and

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"to correct thyself, unless thou dost take good heed "[Page 950] not to occupy thy mind with them in any "way whatsoever when they are remote from thee. "For until a man arriveth at a state of impassibility, "and overcometh by striving both the passions and the "devils, whensoever a monk remembereth any man in "his cell, he remembereth him in connexion with some "passion, that is to say, with desire [*or*, lust], or with "anger, or with vain glory. And if it should happen "that the mind wandereth in respect of ordinary things "[*or*, means], unless he cutteth them off from him, his "wandering inclineth through absolute necessity, towards "a remembrance which is allied to some passion. And "it is also thus in the case of a neophyte, for whenso-"ever during his contemplation in silence he remembered "women he falleth into the lust of fornication; and "whensoever he remembereth men, he is either wroth "with them in his thoughts, and he maketh accusations "against them, and blameth them, and condemneth "them, or he demandeth from them vain glory, and he "inclineth to passibility. Therefore when ABBÂ MACA-"RIUS was asked, 'What is the right way for a brother, "who is a neophyte, to live in his cell?' he said, 'Let "'no monk when he is in his cell have any remem-"'brance whatsoever of any man, for he cannot profit "'in any way in restraining his feelings from the con-"'versation of men, except he take care to withhold "'his thoughts from secret intercourse with them.' This "is the meaning of the words, "Flee, keep silence, and "contemplate in silence.'"

58. The brethren said, "What is the meaning of "the words which one of the old men spake, saying, "'He who dwelleth with men, because of the commotion "'of worldly affairs is unable to see his sins; but if he "'dwell in the silent repose of the desert he will be "'able to see God in a pure manner?'" The old man said, "The excellences which are [Page 951] cultivated "in the world, and to which our Lord, speaking in

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"the Gospel, ascribed blessing, are loving-kindness, "peace-making, and the other commandments which "are like unto them, and it is quite possible for such "virtues to be cultivated in the world by certain "strenuous persons. But the purity of heart which "seeth God, and to which our Lord ascribed blessing, "saying, 'Blessed are the pure in heart, for they shall "'see God,' cannot be acquired without dwelling in the "desert, and solitary and silent contemplation, and the "monk must acquire it in the following way. First of "all a man must go forth from the world, and dwell "in a monastery, and after his training in the monas-"tery and having gone into his cell, he must die through "contemplation in silence, and through the other labours "of his body, and through striving against the passions, "and through conflict with devils. Then through the "tranquillity of mind [which he will acquire] in silent "contemplation, he will remember his sins, and when "he hateth his passions, and hath petitioned for the "remission of his sins, and hath suppressed his thoughts, "and hath become constant in pure prayer, and hath "cleansed his heart from odious thoughts, then shall he "be worthy to see in his heart, even as in a polished "mirror, the light of the revelation of our Lord [shine] "upon it, even as the Fathers say. Well, then, did "that holy old man say to those brethren, Visit the "sick, reconcile the men of wrath, for he who cul-"tivateth spiritual excellences in the world cannot, by "reason of the commotion of the affairs thereof, see "his sins; but if he continue in silent contemplation "and prayer he shall see God."

59. The brethren said, "What is [the meaning of] "that which ABBÂ SISOES said to [Page 952] ABBÂ "AMMÔN, 'Freedom of my thoughts in the desert is "'sufficient for me?'" The old man said, "SISOES was "a great and a perfect old man, and he dwelt all "the days of his life in the remote desert, and after "he had become old, and was exceedingly feeble, the

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"Fathers brought him to the monastery of the brethren, "who used to go in and visit him each day, for the "sake of some profitable discourse and helpful prayer. "And because he was unaccustomed to feel comfort-"able in the presence of many folks, his mind began "to wander about in remembering the brethren, and "to meditate upon many things, and he was unable to "find that dominant freedom for the continuous, secret "prayer of the mind, which is superior to every in-"fluence that would make it decline, and is free from "every [other] attraction, and he was, therefore, rightly "grieved. Now one day, ABBÂ AMMÔN went to visit "him, and he saw that he was sorry about his coming "from the desert, and he said unto him, 'Father, it is "'not right for thee to be sorrowful because thou hast "'drawn nigh to the place where the brethren dwell, "'for thy body hath become feeble, and thou art unable "'to perform those works wherein thou wert wont to "'labour in the desert.' Now when ABBÂ SISOES heard "these things, he looked at ABBÂ AMMÔN sternly, and "he answered him with indignation, saying, 'What "'sayest thou to me, AMMÔN? Was not the freedom "'of the thoughts which I had in the desert sufficient "'to take the place for me of all labours? And as "'regards thyself also, O AMMÔN, who art conscious of "'the life and acts of the freedom of the mind, and "'who art not subject unto [Page 953] the constraint "'of wandering and disturbance of the mind, and who "'art not impeded by old age and infirmity, tell me "'what thou art able to do in the desert at thy great "'age? Even if I be unequal to the labours of the "'body, because I have become infirm through old age, "'I am better able to perform the labours of the mind "'than I was in the time of my early manhood. Or, "'perhaps in thy opinion the clear shining of the mind, "'which a monk acquireth by a life of contemplation "'in silence, and the constant intercourse with God, "'and the prayer which is without ceasing, and the

"'remembrance of Christ, and the constant gazing upon "'Him, and the exultation of the soul in Him, and the "'favour of His love, and the affection for His com- "'mandments, and the desire for His good things, and "'the meditation upon His glory, and the thought about "'His excellence and His Majesty, and the admiration "'of His humility, are matters which are small and "'contemptible? All these labours of the mind, and "'many others which are like unto them, neither old "'age nor infirmity impedes, but they are prevented, "'and brought low, and, by degrees, are destroyed, "'by converse with the children of men, and by see- "'ing many people, and by care about worldly affairs.'"

60. The brethren said, "They used to say that "when the service in the church was over, ABBÂ "MACARIUS used to flee to his cell, and that the brethren "said, 'He hath a devil, but he doeth the work of God.' "Now who were those who said that he had a devil? "And what was the work of God which he used to do?" The old man said, "Those who said that he had a "devil were the lazy brethren. [Page 954] Whensoever "Satan seeth the monks who are leading a life of "spiritual excellence in the monastery, the devils stir "up the lazy brethren to wage war against them, by "means of abuse, and revilings, and backbiting, and "calumny, and by means of the trials which they "bring upon them. Now the work of God which ABBÂ "SISOES did when he fled [to his cell] was this:— "Prayer accompanied by weeping and tears, according "to the exhortation of ABBÂ ISAIAH, who said, 'When "'the congregation is dismissed, or when thou risest "'up after eating, sit not down to talk with any man, "'either concerning the affairs of the world, or con- "'cerning matters of spiritual excellence; but go thou "'into thy cell, and weep for thy sins, even as ABBÂ "'MACARIUS the Alexandrian said unto the brethren who "'were with him, Brethren, flee. And the brethren "'said, Father, how can we flee more than [in coming]

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"'to the desert? And he laid his hand upon his mouth,
"'and said unto them, Flee ye in this manner; and
"'straightway every man fled to his cell, and held his
"'peace.'"

61. The brethren said, "ABBÂ ANTHONY said, 'As
"'a fish dieth when it is lifted up out of the water,
"'so doth the monk [die] if he remain long outside
"'his cell;' explain these words to us." The old man said, "Because the remembrance of God is, in our Lord "Jesus Christ, the life of the soul, which the Fathers "call the 'repository of life,' and 'the breath of the life "'of the soul and of the mind,' when the monk tarrieth "in the cities, and in the sight and converse of the "children of men, he dieth in respect of the breath of "life which is in God, that is to say, he forgetteth "God, and the love of Christ groweth cold in his heart, "the love which he hath acquired by many labours, "[Page 955] and he forgetteth his virtues, and he be-"cometh lax in respect of [his] liking for tribulations, and "he loveth pleasures, and hath an affection for lusts, "and the sincerity of his heart is troubled, through the "disturbance which entereth into his senses, that is, "seeing, and speaking, and hearing, which are indeed "the strength of the soul; and it happeneth also that "he falleth into great passions, wherefrom may Christ "God save us! Amen."

62. The brethren said, "The excellent man HIE-"RONYMUS said in the history of the triumphs of the "blessed ISIDORE, the archimandrite, that he had in "his monastery one thousand monks, and that they all "lived within the gate of his habitation, and that none "of them ever went outside it until the day of his "death, except two brethren who only set out there-"from to sell their handi-work, and who brought in "only such things as were required for their absolute "needs. How is it that in an assembly of our early "Fathers, that is, a congregation containing one thousand "brethren, two men only were sufficient [to provide

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"for] their ministrations? In our generation if there "was a congregation of five and fifty monks, only five "would lead a life of ascetic excellence in seclusion, and "the [other] fifty would be going out and coming in "ceaselessly and without rest to supply them with what "they needed." The old man said, "Concerning the "love for labours, and the watch which the early Fathers "kept [on themselves], and concerning the love of "pleasure, and the laxity of ourselves who belong to "a later time, if it be right to tell the truth, we "ought to speak most concerning the laxity and ignor-"ance of the governors of monasteries. In former times "the brethren who lived lives of contemplation and "seclusion and loved spiritual repose [Page 956] were "many, and those who went out on to the high roads, and "entered the cities, and performed outside labours were "few; but in our days, in a congregation which, as ye "have said, containeth five and fifty monks, five will "lead a life of spiritual repose inside the monastery, "and the other fifty will toil ceaselessly in the works "which are outside it, and during the whole time they "will complain and blame the five who are inside, be-"cause they do not go out and serve even as do they. "And through the words of these foolish and insolent "men all the spiritual excellences which are cultivated "in the monastery will perish and come to an end. "And, according to what I say, if the Fathers set the "life of contemplation in silence against the whole of "the labour of the ascetic life, and if it be more ex-"cellent than it all, who would blame him that loveth "spiritual contemplation and repose, and the quiet of "the cell?"

63. The brethren said, "On one occasion a con-"gregation of monks assembled on the great festival "of the Resurrection, and there were gathered together "in the monastery all the Fathers, and all the recluses, "and other monks, and all the old men in the con-"gregation were asked, Which is the mightiest and

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"most severe war which can come upon monks? And "they all agreed that no war is harder or more cruel "than that which maketh a man to leave his cell and "depart, and that when that war is fought down, all "other contests may be easily reduced. Explain to us "the meaning of these words." The old man said, "Constant spiritual repose in a cell hath hope closely "bound up in it, but going out therefrom is united to "despair. As long as a man liveth in spiritual repose, "and loveth the quiet of the cell, little by little he "goeth forward, [Page 957] one step at a time, accord-"ing to the order of succession; and he hath hope "that in our Lord he will vanquish each of the passions, "and that through his repose and labours he will ac-"quire spiritual excellences and the grace of Christ. "But if the life becometh tedious to him, and he go "forth and leave his cell, and wander about, he will "neither vanquish the passions, nor acquire spiritual "virtues, but he will incline to despair, and to utter "destruction. Therefore the Fathers have well said "that no war is more cruel than the war of wandering."

64. The brethren said, "ABBÂ THEODORE and ABBÂ "LÛḲÎ passed fifty years in being harassed by their "thoughts which urged them vexatiously to change "[their] place [of living]; and they said, When the "winter cometh we will change. And when the winter "had come, they said, We will change in the summer; "and thus they continued to do until the end of their "lives. Reveal to us if it was the devils who were "urging these famous Fathers to go forth from their "cells for a period of fifty years, that is, until their "death." The old man said, "The devils urged the "great Fathers to wander and to go forth from their "spiritual repose because they well knew the benefit "which accrued to them therefrom, and these holy "Fathers were urged by the devils also, but did not "leave their cells. To-day, however, in this gene-"ration, the same devils harass the monks, and drive

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"them out of their cells, by this war of departure, and "therefore the great Fathers who have felt this war "of wandering and of departure have said, [Page 958] "'There is no war which is more cruel to the monk "'than this; may Christ help us and deliver us from it.'"

65. The brethren said, "ABBÂ ANTHONY used to "say, 'He who dwelleth in the desert is free from "'three wars, that is, from speaking, hearing, and see-"'ing;' explain these words to us." The old man said, "The old man did not speak [thus] because the "strife of him that dwelt in spiritual repose in the "desert was less fierce than that of him that wandered "about and mingled with men, but that he might shew "how much more hard and laborious was the war of "devils which taketh place in the heart of those who "dwell in spiritual repose than that which cometh in "the heart of those who dwell with brethren. And "because of this the fathers pursued after a life of "contemplation in silence, lest when the wars of speak-"ing, and seeing, and hearing were added unto that "which was already in their heart, they would fall by "reason of their severity, even as actually happened "on one occasion, for a woman came to the monks "who were living a life of silent contemplation, and "there was added to the war which was already in "their hearts the wars of seeing, and hearing, and "speaking, and they would have been vanquished by "the severity thereof had it not been that the grace "of our Lord supported them. That the war which "taketh place in the senses of the soul against the "monks who live a life of silent contemplation is "mightier and fiercer than that which taketh place "in the senses of the body, is well known from the "words which the blessed EVAGRIUS spake, saying, "Against the monks who lead a life of silent con-"templation the devils in person wage war, but against "those who lead a life of spiritual excellence in a "general assembly of brethren, the devils only stir up

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"and incite the lazy brethren; [Page 959] but the war "which ariseth from the sight, and the hearing, and "the speech is much less fierce than that which is "waged against the monks who dwell in silent solitude."

66. The brethren said, "What is the meaning of "that which ABBÂ ANTHONY said, 'A monk's cell is the "'furnace of Babylon, and it is also a pillar of light?'" The old man said, "There are two things peculiar to "the cell; the one warmeth and setteth on fire, and the "other giveth light and rejoicing. To neophytes it is "oppressive and troublesome, by reason of the many "wars and the dejection which are therein, but it re-"joiceth the perfect and maketh them glad, with purity "of heart, and impassibility, and revelations of light; "and it is even thus with those who begin to live in "silent contemplation, for although at the beginning "they are for a considerable time afflicted by the "wars of the passions, and by devils, they are never "forsaken by the help of Divine Grace. For our Lord "Himself, the Son of God, JESUS CHRIST, cometh to "them secretly, and He becometh to them a helper "and a companion, and after they have overcome both "passions and devils, according to systematic order, "He maketh them worthy of the happiness which is "in His perfect love, and the revelation of His glorious "light."

67. The brethren said, "ABBÂ MOSES the Ethiopian "was on one occasion reviled by certain men, and the "brethren asked him, saying, 'Wast not thou troubled "'in thy heart, O father, when thou wast reviled?' "And he said unto them, 'Although I was troubled, "'yet I said nothing.' What is the meaning of the "words, 'Although I was troubled [Page 960] I spake "'not?'" The old man said, "The perfection of monks "consisteth of two parts, that is to say, of impas-"sibility of the senses of the body, and of im-"passibility of the senses of the soul. Impassibility of "the body taketh place when a man who is reviled

"restraineth himself for God's sake and speaketh not, "even though he be troubled; but impassibility of the "soul taketh place when a man is abused and reviled, "and yet is not angry in his heart when he is abused, "even like JOHN COLOBOS. For on one occasion when "the brethren were sitting with him, a man passed by "and upbraided him, but he was not angry, and his "countenance changed not; then the brethren asked "him, saying, 'Art thou not secretly troubled in thy "'heart, O father, being reviled in this fashion?' "And he answered and said unto them, 'I am not "'troubled inwardly, for inwardly I am just as tranquil "'as ye see that I am outwardly;' and this is perfect "impassibility. Now at that time ABBÂ MOSES had not "arrived at this state of perfection, and he confessed "that although outwardly he was undisturbed, yet he "was waging a contest in his heart, and he maintained "silence and was not angry outwardly; and even this "was a spiritual excellence, although it would have "been a more perfect thing had he not been angry "either inwardly or outwardly. And the blessed NILUS "made a comparison of these two measures of excellence "in the cases of the blessed men MOSES and AARON. "The act of covering the breast and heart with the "priestly tunic which AARON performed when he went "into the Holy of Holies representeth the state of a "man [Page 961] who, though angry in his heart, sup-"presseth his wrath by striving and prayer; and the "state of a man not being angry at all in the heart, "because he hath been exalted to perfection by [his] "victory over the passions and the devils, NILUS com-"pared to that which is said of the blessed MOSES, "saying, 'MOSES took the breast for an offering, because "'the soul dwelleth in the heart, and the heart in the "'breast.' And SOLOMON said, 'Remove anger from "'thy heart,' and concerning AARON the Book saith, "'He was covering his breast with the ephod and tunic,' "and this teacheth us monks that it is meet for us to

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"cover over the wrath which is in the heart with "gentle, and humble, and tranquil thoughts, and that "we should not allow it to ascend to the opening of "our throat, and that the odiousness and abomination "thereof shall be revealed by the tongue."

68. The brethren said, "Why is it that, although "all the fathers used to admonish the brethren to ask "the old men questions continually, and to learn from "them, and to reveal to them their thoughts, and to "live according to their directions, one of the old men "said to one of the brethren, 'Go, sit in thy cell, and "'thy cell shall teach thee everything?'" The old man said, "There is no contradiction in these words of "the Fathers, and what the old man said hath an ob-"ject, the meaning of which is well known. The old "man who admonished the brother that he should learn "like a beginner was great and famous, and to that "brother who asked him the question he spake thus:— "In the early days when thou goest to thy cell, [Page "962] lay hold upon the habits (*or*, orders) of the "neophytes, and live according to them for a consider-"able period, that is to say, with fasting, and vigil, "and reading, and reciting the offices, and all the "other things, until at length, after the lapse of time, "the life of contemplation in silence shall give thee "the order which befitteth thy seclusion, and will add "those things which are seemly, and will diminish those "which are not. This is the meaning of that which "was said by the holy man, 'Sit in thy cell, and it "'shall teach thee everything.'"

69. The brethren said, "One of the old men used "to say, 'A man shall have no care, and he shall con-"'template in silence, and shall cover up himself; three "'meditations shall teach purity.' What is the meaning "of these three words?" The old man said, "'A man "'shall have no care' means that he shall not care "concerning the shortcomings of others, and that all "his anxiety shall be concerning his own shortcomings.

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"And, 'He shall contemplate in silence' means that he "shall not speak even concerning matters of spiritual "excellence if it will trouble any man or condemn him. "And 'He shall cover up himself' meaneth that he shall "not reveal his life and deeds, but, as far as possible, "he shall be unknown and unhonoured. Now by these "things is established the purity of heart which seeth "God in a revelation of light."

70. The brethren said, "How is it possible for a "monk to die every day for the love of Christ, even "as the blessed PAUL said, 'I swear by your boasting, "'my brethren, that, in our Lord Jesus Christ, I die "'daily, and the world is dead unto me, and I am "'crucified unto the world, [Page 963] and the world "'is crucified unto me, and I live, yet not I, but "'Christ liveth in me?" The old man said, "A man "[can do this] if he contemplate in silence at all seasons, "and perform the other works of the body, I mean "fasting, and vigil, and the recital of the books of the "Psalms, and prayers, and genuflexions, and groanings, "and pain, and weeping, and tears, and sighs, and the "reading of the Holy Scriptures. And he must espe-"cially take care concerning the works of the mind, "that is, the constant remembrance of God, and medi-"tation upon Him and His blessings, and upon His "commandments and His threatenings; and his gaze "must be always on our Lord, and his prayer must "be without ceasing and without wandering, and the "odiousness of the passions must be away from the "heart, and he must suppress with keenness the thoughts "of the devils which arise at their prompting. And "he must possess that excellence which is the first "and most important of all the spiritual virtues, and "of all the labours of the ascetic life of the mind, "that is to say, death in respect of all the anxieties "and cares of this world. And a monk must have no "care, and no anxiety, and he must not think about "anything, or seek anything, or desire anything, or

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"lust for anything, except for the time when he will "attain to the perfect love of God in our Lord Jesus "Christ. And he must fulfil at all times the command "of the blessed PAUL, and his admonition to us wherein "he said, 'Love ye your Lord, rejoice in your hope, "'pray without ceasing, be fervent in spirit, endure "'your tribulations, be not anxious about anything, "'cast all your care upon the Lord; and let all your "'prayers, and all your requests, and all your petitions "'be made known unto God, to Whom be glory for "'ever and ever! Amen.'" [Page 964].

71. The brethren said, "How can love be acquired "by men of understanding?" The old man said, "True "and pure love is the way of life, and the haven of "promises, and the treasure of faith, and it sheweth "[the way of] the kingdom, and it is the expositor of the "judgment, and the preacher concerning what is hidden."

72. The brethren said, "We do not know the power "of the word." The old man said, "If a man doth "not love God he will not believe in Him, and His "promises are not certain to him, and he feareth not "His judgment, and he goeth not after Him; but, be-"cause love is not in him, so that he may flee from "iniquity, and wait for the life which hath been pro-"mised, he is always performing the work of sin. And "he doeth this because His judgment is raised too far "above his eyes. Therefore let us run after love, "wherein the holy fathers were rich, for it is able to "reward its nature, and its God, and this is its praise."

73. The brethren said, "In what way doth wisdom "live in a man?" The old man said, "Now when a "man hath gone forth to follow God with a sincere "mind, Grace taketh up its abode in him, and his life "and deeds are strengthened in the Spirit, and he hath "taken a hatred to the world, for he perceiveth that new "spiritual life which is in the new man, and which is "exalted above the impurity of human life, and in his "mind he thinketh upon the humility of the life and

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"works which are to come, and which are [more] ex-
"cellent than those here."

74. The brethren said, "By what is love made
"known?" [Page 965] The old man said, "By the
"fulfilment of work, and by spiritual meditation, and by
"the knowledge of faith."

75. The brethren said, "What are works?" The
old man said, "The keeping of the commandments of
"God in the purity of the inner man, together with
"the [performance of] labours by the outer man."

76. The brethren said, "Is every man who is desti-
"tute of works also destitute of love?" The old man
said, "It is impossible for the man who is in God
"not to love, and it is impossible that he who loveth
"should not work; and it is incredible that he who
"teacheth and doth not work is indeed a believer, for
"his tongue is the enemy of his actions, and although
"he speaketh life he is in subjection unto death."

77. The brethren said, "And is he who is in this
"state destitute of reward?" The old man said, "The
"man who speaketh the things of the spirit, and who
"performeth the things of the body is not destitute of
"reward, and that which he needeth is fulfilled for
"him: but he is deprived of the crown of light, be-
"cause he desireth not that the rule of the spirit shall
"have dominion over him."

78. The brethren said, "Fasting and prayer: what
"are they?" The old man said, "Fasting is the sub-
"jugation of the body, and prayer is converse with
"God, vigil is the war with Satan, abstinence is the
"being weaned from meats, standing up is the humility
"of the primitive man, genuflexion is the bowing down
"before the Judge, tears are [Page 966] the remem-
"brance of sins, nakedness is our captivity through
"transgression, and [reciting the] service is constant
"supplication and the praising of God."

79. The brethren said, "Are these things able to
"redeem the soul?" The old man said, "When the

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"things which are within agree with the things which "are without, and the humility which is manifest ap-"peareth in the hidden works which are within, in very "truth a man is redeemed from the heaviness of the body."

80. The brethren said, "And what is internal hu-"mility?" The old man said, "It is humility of love, "peace, concord, purity, restfulness, gentleness, subjec-"tion, faith, remoteness from envy, [and it is] the soul "which lacketh the fervour of anger, and is remote "from the lust of arrogance, and is separated from "vain glory, and is filled with patient endurance like "the great deep, and whose motion is drawn after the "knowledge of the spirit, and before whose eyes is "depicted the departure from the body, and the great "marvel of the Resurrection, and the call to judgment, "which [shall come] after the quickening, and its "standing before the awful throne of God, and the "being redeemed."

81. The brethren said, "Is it possible for a man "to fast and not to be redeemed?" The old man said, "There is a fasting which is a matter of habit, and an-"other which is of desire, and another is of constraint, "and another which is of the sight, and another which "is of vain glory, and another of tribulation, and an-"other of repentance, and another of spiritual love; "and although each one of them is the same outside "the mind, yet in the word of knowledge they are "distinct. Now although the manner of each in respect "of the body is the same, yet each should be under-"taken with thorough purpose, and a man should journey "straightly [Page 967] along the way of love, and "should bear his burden with spiritual patience, and "he should not rejoice in his honour."

82. The brethren said, "Who is the true [monk]?" The old man said, "He who maketh his word mani-"fest in deed, and endureth his pain patiently; with "such a man new life is found, and the knowledge of "the spirit dwelleth in him."

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83. The brethren said, "Who is he that liveth "purely?" The old man said, "He who is free from "the delights of the body, and who rejoiceth in the "love of his neighbours in the love of God; for in "proportion as need hath rule over the soul is spiritual "repose produced [therein]."

84. The brethren said, "With what can we vanquish "lust?" The old man said, "With the remembrance "of the good things of the spirit; for, if the desire for "the good things which are to come doth not abrogate "the lust for the delights of this world, a man cannot "overcome at all. Except the merchant's ship be laden "with manifold hope it will not be able to endure the "storms, and will sail on the path of tribulation."

85. The brethren said, "In what way doth a man "go forth from the world?" The old man said, "He "doeth this when he forsaketh the gratification of all "his lust, and when, so far as it lieth in his power, he "runneth to fulfil the commandments; the man who doth "not do this will fall."

86. The brethren said, "Through what did the men "of old triumph over nature?" The old man said, "Through the fervour of their love which was above "nature, and through the death of the man which is "corruptible, and through contempt of arrogance, and "through abatement of the belly, and through the fear "of the judgment, and through the sure and certain "promise; through the desire of these glorious things "[Page 968] the Fathers acquired in the soul a spiritual "body."

87. The brethren said, "How can we vanquish the "passions which afflict us, since they are placed in our "nature?" The old man said, "Through your death "to the world, for except a man burieth himself in the "grave of continence the spiritual Adam can never be "quickened in him. For when a dead man departeth "from this temporary life, he hath no perception of the "world, and all his senses are at rest and they are

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"useless. Now if that which appertaineth to thy natural "body thou dost forsake naturally, and thou dost not "do the same voluntarily in respect of thine own per-"son, thou wilt die; but if thy desire dieth through "repentance, [thy] nature will cease from this tempo-"rary life in the death of the spirit, even as the "natural emotions of the body ceased through its na-"tural end."

88. The brethren said, "To what extent is a man "held to be worthy of revelations?" The old man said, "To the same extent as he is held to be worthy to "cast off sin inwardly and outwardly. For when a man "dieth through spiritual slaughter to all the con-"versation of this temporary life, and when he hath "committed his life to the life which is after the "quickening, Divine Grace alighteth upon him, and he "is held to be worthy of divine revelations; for the "impurity of the world is a dark covering to the "soul, and it preventeth it from discerning spiritual "meanings."

89. The brethren said, "Can the man who loveth "money be faithful to the promises?" The old man said, "If he believeth why doth he possess [anything]? "Is our hope fixed upon gold? [Page 969] Or is the "hand of the Lord too short to redeem? He gave us "the Body of our Lord for happiness, and His holy "Blood as a drink unto our redemption; and hath He "kept back from us the loaf of bread and the apparel "which grow old? He who loveth money hath a doubt "in his mind concerning God, and he prepareth [the "means of] life before God giveth them unto him; and, "although in his words he rejoiceth in the promises, "he maketh them to be a lie by his deeds. True is "the word of our Lord, Who said, 'It is as difficult for "'a rich man to enter into the kingdom of God, as "'for a camel to go into the eye of a needle;'[1] to

[1] St. Matthew XIX. 24.

"possess both God and mammon in one abode is im-
"possible. Now those who follow the ascetic life do
"not belong to the things which are seen."

90. The brethren said, "Who is truly the man of
"ascetic excellence?" The old man said, "He who
"at all times crieth out that he is a sinner, and asketh
"mercy from the Lord, whose speech beareth the sense
"of discretion, whose feelings bear the excellence of
"works, who though silent yet speaketh, and who though
"speaking yet holdeth his peace, and whose acts and
"deeds bear good fruit to his temporary life and the
"manifestation of Christ."

91. The brethren said, "Which is the way of life?"
The old man said, "That whereby a man goeth forth
"from this world in his entrance into the other; but if
"a man forsaketh his childhood of humility, and cometh
"to the old age of this world in his love, he revealeth
"the way of life. Now the true departure from [Page
"970] this world is remoteness therefrom."

92. A brother said, "What shall I do to this world
"when it troubleth me?" The old man said, "The
"world troubleth thee because the cares thereof are in
"thy mind, and love therefor is in thy body, and its
"delights are in thy heart. Let the world depart from
"thee, and tear out from thee all the roots (*or*, branches)
"thereof, and lo, the war thereof will cease from thee.
"For as long as thy body seeketh [its] pleasures, and
"its lust is of the world, it is impossible for thee to live."

93. The brethren said, "What is pure prayer?"
The old man said, "That which is of few words and
"is abundant in deeds. For if [thy] actions be not
"more than thy petition, thy prayers are mere words
"wherein the seed of the hands is not; and if it be
"not thus, why do we ask and not receive, since the
"mercy of Grace aboundeth. The manner of the penitent
"is one thing, and the labour of the humble is another;
"the penitent are hirelings, but the humble are sons."

94. The brethren said, "By what is the love of

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"money produced?" The old man said, "From lust, "for except a man lusteth he will not possess [money], "and if he doth not possess [money] he will not lust. "When a man lusteth he possesseth [money], and having "acquired it he fulfilleth his lust; and having fulfilled "his lust, he becometh greedy, and having become "greedy he committeth fraud; and having committed "fraud his possessions increase, and when his posses-"sions have increased love becometh little in him. "And when love hath diminished [Page 971] the re-"membrance of God is wanting in the heart, and the "intelligence becometh darkened, and his power of "discernment becometh blinded, and when the power "of discernment hath become blinded, the power of "distinguishing is darkened, and when the power of "distinguishing hath become darkened, the soul goeth "blind. And when the soul hath become blind good-"ness is rooted out therefrom, and wickedness entereth "in, and sin hath dominion; and when sin hath ob-"tained dominion the thought of God is blotted out, "the passions of the body are roused up, and they seek "for the means for working out their needs. And when "they have obtained that which they seek it becometh "necessary for much money to be gathered together, "and when money hath multiplied the pleasure of the "body is fulfilled, and a man eateth, and drinketh, and "committeth adultery and fornication, and he lieth and "acteth fraudulently, and transgresseth the covenant, "and he destroyeth the Law, and despiseth the pro-"mises, and lust is fulfilled, and God is wroth. For if "the lust for the things which are seen be hated in our "sight, we shall not love money, but if we perform the "lust of the flesh it is necessary to love money, because "it belongeth to the flesh and not to the spirit, even as "the Apostle said, 'The flesh hurteth the spirit, and the "'spirit the flesh, and both are opponents each of other.'"[1]

[1] Galatians V. 17.

95. The brethren said, "What kind of prayer is "that which is not acceptable before God?" The old man said, "[The prayer for the] destruction of enemies. "When we ask that evil things [may come] upon those "who do harm to us, and for bodily health, and abund-"ance of possessions, and fertility in respect of children, "these requests are not acceptable before God. [Page "972] If God beareth with us, who are sinners and who "offend him, how much more is it right that we should "bear each with the other? It is, then, not meet that we "should ask for the things which concern the body, "for the wisdom of God provideth everything [neces-"sary]."

96. The brethren said, "What is purity of soul?" The old man said, "Remoteness from anger, and the "error of remembrance of evil things, being weaned "from a bitter disposition, friendliness towards our ene-"mies, peace which is superior to troubling, and sincere "love which is above the world; by means of these "the hidden man is purified, and he putteth on Christ, "and is redeemed."

97. The brethren said, "What is envy?" The old man said, "Hatred towards the virtues of others, "and wickedness towards the good, and a bitter dis-"position towards the innocent, and anger against "those who are prosperous in this world, and the "concealment of the upright acts and deeds of the "penitent, and vexation at the peace of the friends of "God."

98. The brethren said, "In what way ought we to "pray before God?" The old man said, "For the "repentance of sinners, and the finding of the lost, and "the drawing nigh of those who are afar off, and "friendliness towards those who do us harm, and love "towards those who persecute us, and sorrowful care "for those who provoke God to wrath. And if a man "doeth these things truly and with a penitent mind, the "sinners will often gain life, and the living soul will be

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"redeemed. Now the prayer which our Lord delivered "to us as to the needs of the body, is one which applieth "to the whole community, [Page 973] and it was not "uttered for the sake of those who are strangers to "the world, and with whom the pleasures of the body "are held in contempt. He in whose habitation (*or*, life) "the kingdom of God and his righteousness are found "lacketh nothing, even when he asketh not."

99. The brethren said, "What is remoteness from "the world?" The old man said, "The thought which "vanquisheth the love of the body, for if the body be "not trodden down by the lust of patient endurance, a "man cannot conquer in the fight."

100. The brethren said, "Can the soul of a man who "is held fast in the love of the things which are seen "be pleasing unto God?" The old man said, "Who is "able to live in chastity when the body is making de-"mands upon him? Or, how can be found the love "of our Lord in the soul which hath its abode with "the things which are seen and are corruptible? No "man can serve two masters, and the soul cannot please "God with spiritual excellence so long as the remem-"brances of corruptible things are in its mind, for the "mind of the flesh is not able to please God; except "the world dieth out of the heart humility cannot live "therein, and except the body be deprived of its lusts, "the soul cannot be purified from thoughts."

101. The brethren said, "Why is the mind disturbed "at the meeting with females?" The old man said, "Because they are employed in the fulfilment of the "lust of nature. When the gaze falleth upon the struc-"ture which [is intended for] the production of children, "and for the pleasure of the body, the poison of olden "time [Page 974] seizeth upon a man, and the law of "his will becometh confused; now the will conquereth "nature, not by the stirring up of the passions, but "by the fulfilment of works. The humble by the "power of our Lord conquer everything by their love

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"through the patient endurance of the merit of our "Lord."

102. The brethren said, "Who is the mightier man? "He who is remote from the world, or he who dwel- "leth therein?" The old man said, "The mighty man, "wheresoever he dwelleth, conquereth whether he be "in the world or out of it. Now the Fathers departed "to the desert place which was free from noise and "tumult, because they were afraid that so long as they "abode in the body the passions which afflicted them "would cleave unto them; but those who have com- "pleted the great strife of their contest in the world "[have performed] an act of grace the power whereof "hath worked, and still worketh, for the help and "benefit of the community. And verily their crown "shall be a great one, because into the disturbed "and troubled sea of the world their spiritual ship, "which was on its way to heaven along the straight "path which was full of fear, hath not gone down."

103. The brethren said, "If a man maketh himself "a stranger to the world, is it helpful to his soul?" The old man said, "If it fulfilleth with praise it is "helpful, and if it endureth tribulation in chastity, and "rejoiceth in our Lord, it is beneficial, but it is not, "if it doeth away the good seed and preventeth it from "producing beloved fruit unto God. If it beareth and "is blessed, it hath a reward, but if it lack these things it "becometh a wandering to the mind, and a sight which "is profitless; but best of all these things [Page 975] is "the tranquillity of the mind which is nigh unto God."

104. The brethren said, "Since all the creatures "which God hath made are holy, why were the Fathers "in the habit of making the sign of the blessed Cross "over such of them as they ate as food?" The old man said, "Verily, all God's creatures are pure, through "the Grace of Him that created them, yet, because "sin obtained dominion, everyone of them became pol- "luted; then came the advent of our Lord and ab-

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"rogated sin, and righteousness obtained dominion, and "everything became sanctified, whether it was in the "heaven or on the earth. But because the blessed "Fathers knew the harmful disposition of Satan, who "even by means of such things as are used as food "carrieth on a war to our injury, they sealed their foods "with the holy sign of the Great Cross, that they "might bring to nought all the crafts of the Calum-"niator. For one of the old men said, 'On one oc-"'casion, when I was lying down at night, I thirsted "'for water to drink. And there was near me a holy "'man who lived chastely, and he saw me take up a "'vessel of water to drink without having made over "'it the sign of the Cross. And he said unto me, "'"Wait, master, wait,' and he made the sign of the "'Cross over it, and straightway there fell from the "'vessel the Calumniator in the form of a flash of fire; "'and both he and I saw this, and we marvelled at "'the great power of the Redeemer, and at the wonder-"'ful sign of His merit.' Another version of the "story reads:—[Page 976] And one of the Fathers said, "'On one occasion I was lying down at night, and I "'thirsted for water to drink. And there was near me "'a certain widow, who led a chaste life, both when "'she was with her husband, and afterwards, and she "'said to me, 'Wait, master, wait,' and she made the "'sign of the Holy Cross over the vessel of water, "'and straightway the Calumniator fell from the vessel "'in the form of a flash of fire; and both she and I "'saw it, and we marvelled at the great power of our "'Redeemer, and at the wonderful sign of His merit.' "These things were indeed spoken by that holy mouth "which was remote from falsehood. Therefore we "must necessarily do this (*i. e.*, make the sign of the "Cross over our food) for the protection of our life. "For against this holy woman, who did these things, "the Enemy waged war openly, according to what I "have learned from a certain saint, a chosen man of

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"God, who heard the matter from her own mouth, and "he spake thus:—The blessed woman spake unto me, "saying, One day I went to the house of God, and "Satan drew nigh, and said unto me, Why dost thou "pray like a man, and say, Glory be to the Father, "and to the Son, and to the Holy Ghost? And I said "unto him, If I am not to pray thus, how shall I pray? "And the blessed woman said, Satan said unto me, "Pray thus, and say, Glory be unto thee, O Mary, "mother of Christ. Then I answered and said unto "him, [There are] ashes in thine eyes, O Satan. Why "should I forsake the Lord and [Page 977] adore the "mother? And Satan disappeared. And the blessed "man also said unto me, This same old woman said "unto me:—On another occasion I went to church "according to custom, and I knelt down and prayed, "and then the Enemy came and made blind mine eyes, "and I could not see, and I called to one of the women, "and she led me to my house. After three days Satan "departed from before mine eyes, and he began to go "away from before me, and then I said unto him, "There is something which I must make thee do. Go "thou to the place where thou didst seize upon me; "and we went to the church, both he and I, and I left "him where he seized upon me. Then I went away "a short distance, and when I turned and looked at "him I saw that he was standing like a shadow; and "I went on again, and then turned, and still I saw him. "And I shut the door of the temple and went forth, "and then I opened [it again and went in, and I saw "him still standing [there], and at that time his wiles "ceased from me. Such were the great things which "happened to that blessed old woman. For the monk ,'must not boast himself over the man who liveth in "the world, for there are mighty men in the world; "for if such qualities are found in Eve, how much "greater ones should be found in the Adam which is "redeemed by Adam?"

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"One of the Fathers said unto me, One night whilst "I was sleeping, the Enemy came and smote me, and "said unto me, Get thee into the world and cultivate "righteousness, for why dost thou shut thyself up like "a beast in caves? And knowing the wickedness of "the Enemy, who was looking at me with an evil eye, "I made the sign of the Cross [Page 978] in his face, "and he fled from me. Then he waited a few days, "and came and smote me on the neck, and said unto "me mockingly, Now thou art a righteous man, rise "up, and get thee into the world, that I may not "destroy thee; and having prayed, and made the sign "of the Cross over my face, he departed from me. "And a little while afterwards he came again, and sat "upon my neck; then I made myself bold, and stood "up, and made the sign of the Cross, the emblem of "merit, before him, and again he disappeared, for he "was unable to resist me. For all these things took "place, and happened in very truth, and we may there-"fore know and understand that there is no rule of "life in which God so much rejoiceth, or which is so "terrible unto the devils and unto all evil spirits, as "the rule of humility, and penitence of mind, and the "subjection of the body, and remoteness from the "things which are seen. Whosoever despiseth these "things will fall into the mire of the world; and who-"soever holdeth in contempt the good riches of the "fear of God, shall have his hope of the inheritance "of the saints cut off, and of the delights of heaven, "which never pass away and never end. May we all "be held worthy of these through the grace and mercy "of our Lord Jesus Christ, the True God, to Whom, "with His Father, and the Holy Spirit, be glory, now, "and always, and for ever and ever! Amen."

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ܡܒܪܟܐ ܡܘܕܝܢܐ ܕܡܝ ܡܪܝ ܒܝܬ ܒܪܟܐ ܕܒܝܬ ܕܡܝܢ
ܒܝܬ ܠܡܪܝ ܘܫܘܬ ܕܝܢܝܡܝ ܒܝܬ ܟܢܝܫܐ ܕܒܝܬ ܕܡܝ
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ܡܠܟܐ. ܕܐܝܟ ܕܟܬܝܒ ܒܟܬܒܐ ܕܡܠܟܐ ܕܐܪܡܝܐ. ܐܠܐ ܡܢܗ ܐܬܐ ܠܡܫܡܥ
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ܡܕܝܢܬܐ. ܟܕ ܟܝܠܗ ܡܕܝܢܬ ܡܕܝܢܬܐ. ܐܝܟ ܕܟܬܒܘܗܝ ܡܢܟ ܡܕܝ
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ܠܝ ܡܢ ܠܒܐ ܡܢܝܘܬܐ ܕܠܐ ܡܘܠܦ ܐܢܢ ܀ ܡܠܝܬܐ ܐܝܟ ܡܢܝ ܡܢܕܝ
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ܒܠܒܠܒܗ ܙܗܝܢ ܠܐܗܪ ܒܡܒܝܕܝܢ ܟܝ. ܒܠܚܝܢ ܡܒܩܫ ܙܢܐ.
ܒܠܝܬܢܐܗ ܡܒܝܠܠ ܙܢܐ. ܒܠܗܕܒܗܪ ܡܒܝܢ ܙܢܐ. | ܡܣܬܚܝ Fol. 350a.
ܬܩܝܢ ܕܗܡܗܐ ܡܕܝܟܠ ܒܕܝܢ ܟܝ. ܒܠܕܝܢܝܐ ܡܒܝ. ܡܢܐ
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❖ ܒܕܗܢܡܗ ܕܙܕ ܡܢ ܡܙܡܗ ❖

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Fol. 349b. ܡܢ ܒܝܬܗ ܟܝ | ܢܚܝܠ. ܡܝܟܐܝܠ ܕܢܚܐ ܠܐܒܐ ܕܡܪܝܡ. ܐܡܪܘ ܠܗ ܡܪܝܡ ܠܡܪܝܡ ܕܐܡܪ ܠܗ ܡܪܝܡ ܐܡܪ ܠܝ ܡܪܝ ܐܝܟ ܕ

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ܕܣܠܗ ܕܒܟܬܒ ܕܥܕܝ ܠܟܬܒ ܕܝܢ ܕܢܬܟܬ. ܒܟܠܗ ܕܝ ܕܥܕ
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ܒܟ ܡܚܝܢܘܬܐ ܕܝܢܝܢܘܬ ܐܢܬ ܒܟܝܪ ܡܕܝܢ ܚܝܐ. |

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ܕܝܢ ܡܢ ܐܢܝܢ ܟܝܠܟ ܟܘܒ ܟܠ ܡܬܥܒܕܢܐ. ܡܕܝܢ ܐܝܢ ܫܝܢ ܡܝܕܬ
ܟܝ. ܟܠ ܐܝܟܝܕ ܐܝܢ ܦܝܕܢܝܗ. ܥܝܢܐ ܐܝܢ ܕܝܢ ܥܝܢ ܟܝܫܐ.
ܥܝܡܐ ܕܝܝܢܬܢ ܐܬܟܝ ܡܝܢܬܝ. ܣܐ: ܐܡܪ ܐܢܐ ܠܟ ܟܘܡܝ. ܕܝ
ܕܢܢܬܐ ܡܢ ܥܢܝ ܕܝܢܟܐ. ܠܐ ܡܝܫܐܠܟ ܥܡܬܝ ܕܡܝ ܢܟܠܬ.
ܟܘܬܐ ܫܒܝܢ. ܐܠܐ ܐ ܒܟܡ ܫܟܠܗ ܢܟ ܢܟܝܬ ܥܝܠܝܢ.
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ܟܝ ܡܝ ܐܝܟܬ. ܡܝܢ ܢܝܢ ܟܝܠ ܟܝܢ ܟܘܒ ܡܝܢܐ ܟܝ. ܢܢ ܐܝ ܐܢܝܗ
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ܫܚܢ. ܕܡܫܢ ܕܠܐ ܕܐܢܚܕ ܐܢܫܢ ܕܡܢܕܚܢ ܐܢ ܕܡܢܕܫܝܢ. ܡܢ
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ܕܡܢܝܢ ܘܒܢܝ ܐܡܢܡܢ ܕܝܠܕܐܢ. ܠܡܢܚܢܢ ܘܠܡܢܡܢܚܢ.
ܡܓ: ܒܐܠܐ ܢܐܢ ܡܢ ܫܢ ܠܐ ܡܫܝܢ ܘܢܢ ܡܢܢ ܠܐ. ܕܚܢ
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ܒܟܠ ܡܠܟܐ ܕܝܢܦܩܐ ܥܠܡܐ. ܕܐܡܪܘܢ ܠܚܠܦܐ ܕܡܢܗܕ ܡܝܬܐ. ܦܪܝܢܐ
ܩܛܝܢ ܡܝܢܦܩ. ܐܝ ܡܢܝܢ ܐܢܐ ܠܗܘܢ ܡܪܝܡܬܐ. ܡܬܘ ܠܩܪܝܒܐ
ܕܐܢܫܐ ܟܠܗ ܗܝ ܦܪܝܢܬܐ ܕܐܢܫܐ ܠܩܪܝܒܐ ܦܪܝܢܐ
ܟܠܗ ܐܝܟ ܕܠܐ ܣܝܦܐ. ܟ: ܐܡܪ ܩܛܝܢ ܡܢܗܘܢ ܕܠܐ ܡܢܗܘܢ
ܥܒܝܕ ܕܡܕܟܝ. ܐܠܐ ܐܝ ܠܡܕܥܪ ܡܠܟܐ ܕܐܢܫ ܩܛܝܢ ܩܪܝܒ.
ܐܠܐ ܩܢܝܢ ܐܢܐ ܦܪܝܢܐ ܐܢܐ. ܟܕ ܠܐ ܦܪܣܝܢ ܐܘ ܥܒܝܕ. ܡܕܡܢ
ܠܐܢܫ ܕܐܟܠܗ ܡܪܝܡܐ ܦܪܝܢܐ ܠܐܢܫ ܕܥܒܕ ܠܗ. ܟ: ܐܡܪ
ܩܛܝܢ ܕܡܬܝܒ ܐܟܠܗ ܐܢܐ ܠܒܕܥܬܐ ܕܡܢܗ ܡܕܡ ܠܗ. ܡܕܡܢ ܠܡܐܡܪ
ܕܒܝܬ ܦܪܝܢ ܕܝܢ. ܡܢܝܢ ܐܢܐ ܠܒܪܝܬ ܡܠܟܐ. ܦܪܝܢܐ ܡܠܟܐ
ܡܫܬܡܥ. ܡ: ܐܡܪ ܩܛܝܢ ܕܥܒܕܘܗܝ ܡܠܟ ܡܝܬ ܡܠܟ. ܦܪܝܢܐ
ܡܫܬܡܥ ܡܢܗܢ ܠܡܕܥ ܕܡ. ܢ: ܦܪܝܢ ܐܡܪ ܩܛܝܢ ܩܛܝܢ. ܕܒܕܝܢ
ܡܫܬܡܥ ܠܡܠܟ ܡܝܬ ܡܠܟ ܕܝܢ ܠܡܢ. ܣ: ܐܝܟ ܡܢܗܝ ܐܡܪ
ܟܝܬܐ ܠܡܕ. ܕܠܐ ܡܝ ܐܢܐ ܕܐܢܫ ܡܫܬܡܥ ܩܛܝܢ. ܐܠܐ ܐܝ ܐܢܫ
ܡܠܟ ܐܢ ܒܟܘܬܝܗ ܕܡܕܝܢܬܐ ܕܡܕܝܢ ܩܛܝܢ. ܥ: ܐܡܪ ܠܗ ܐܢܫ
ܡܫܬܡܥ. ܐܡܪ ܠܗ ܡܠܟ ܕܡܕܝܢ ܩܛܝܢ ܕܡܕܝܢ ܡܝܬ ܡܠܟ
ܕܡܕܝܢ ܐܢ ܡܠܟ ܕܡܕܝܢ ܩܛܝܢ ܕܡܕܝܢ ܡܝܬ ܡܠܟ ܕܡܕܝܢ
ܡܫܬܡܥ. ܐܡܪ ܠܗ

ܡܟܘܡܐ ܒܠܫܢܐ ܕܥܡܐ ܐܝܟ ܠܒܐ ܕܥܡܐ ܗܘܐ ܫܦܝܪܐ. ܕܡܫܬܟܚܐ ܠܗ
ܠܫܘܢܐ ܕܫܦܝܪܐ ܗܘ. ܕܠܒܠܒܘܢ ܐܚܝܢܐ ܕܥܡܐ ܫܦܝܪܐ. ܥܠ ܗܘܝܢ ܬܫܒܚ
ܥܠ ܡܪܝܐ ܒܪܝܟ ܒܪܟܐ. ܡܝܟܐ ܫܘܒܚܐ ܕܡܪܝܡܐ. ܕܠܗ ܟܡܐ ܫܒܚܐ
ܠܠܥܠܡܝܢ ܐܡܝܢ.

ܥܠܡܐ ܫܩܠܐ ܡܟܘܡܐ ܕܥܒܝܕܐ ܕܒܟܐ ܫܘܐܐ ܕܡܢܚܐ.

ܗܘܬ ܒܪܬܐ ܕܒܠܫܢܐ ܕܡܢܬܗܐ ܕܡܥܚܝܢܐ ܐܪܥܐ ܒܚܚܐ ܐܬܪܐ.

ܐ: ܟܝܢ ܥܠ ܫܬܐ ܐܡܪܝܢ ܗܘܘ ܒܢܝܐ ܥܠ ܬܠܝ ܕܢܫܪܘܬܐ.
ܥܐܠ ܐܬܐ ܠܡܫܘܐ ܠܡܪܝܡ. ܡܢ ܕܝ ܐܝܬ ܠܗ. ܡܪܝܡ ܡܫܝܚܐ
ܡܠܟܐ ܘܡܠܟ ܗܘ ܕܐܡܪܝܢ ܐܬܐ. ܐܠܐ ܠܒܪ ܠܡܪܝܡ ܕܒܠ
ܡܪܝܡܝ ܐܬܐ. ܠܗܘ ܕܐܝܬ ܒܢܝܐ ܐܬܐ ܕܥܠ ܗܘ ܗܘܬ ܗܘ
ܡܪܝܡ. ܐܘ ܗܘ ܐܡܪ ܗܘ. ܠܐ ܡܫܝܚܐ. ܘܟܕ ܢܚܝܐ ܐܝܟܢܐ.
ܘܟܝ ܬܗܘ ܕܝ ܗܘ ܒܕܬܐ. ܕܐܡܪܘ ܠܟ ܕܐܢܬܝܘܬܐ ܠܢܫܒܝܘܬܐ
ܘܡܕܝܢܐ ܐܝܟܝܢ ܬܢܘܫ ܘܡܒܕܬܐ. ܡܐܝܟ ܗܘܬ. ܒܐܝܟ ܕܝ ܐܫ
ܠܢܫܒܝܘܬܐ ܕܥܡ ܐܬܐ. ܕܡܬܐ ܕܐܝܟܢܐ ܗܘ ܕܐܡܪ ܡܠܟܐ.
ܕܡܠܝܝܢ ܕܐܝ ܗܘ ܠܕܡܬ. ܐܬܐ ܠܟ ܫܬܐ. ܕܐܡܪܘ ܕܐܝܟ
ܒܕܬܐ ܠܟܝ ܐܝܟܢܐ. | ܘܐܝܟ ܠܟ ܡܪܝܡܐ. ܫܘܐ ܒܟܝܢ ܕܐܝܟ Fol. 341ó.
ܗܘ ܘܡܚܫܒ ܥܡ ܡܠܟܐ ܕܢܝܚ. ܐܬܐ ܠܟ ܗܘ ܐܫ. ܐܫܬܐ ܡܝ
ܐܬܐ ܕܐܫܘ ܒܟܝ ܕܐܝܟ ܐܬܐ ܘܡܚܫܒ ܥܡ ܫܠܝܡܐ. ܡܝܬܝܢ
ܐܫܘ ܫܠܝܡܐ ܘܢܫܐ ܕܐܝܬܝܗ ܡܘܕܝܬܐܘܬ ܟܕ ܡܝܢ. ܢܬܐ
ܫܬܐ ܘܐܬܐ ܠܟ. ܕܐܡܪܘ ܕܐܝܬܐ ܒܕܬܐ ܘܐܝܟ ܠܟ ܕܐܡܪ
ܕܐܝܟܢܐ. ܘܐܫܘ ܠܒܢܝܢ ܕܫܠܝܡ ܐܘ ܕܒܬܐ ܡܝܬ ܠܟ ܒܟܝ.
ܡܝܟܐ ܕܒܟܝ ܘܢܟܝܢ ܘܐܬܐ. ܕܫܐ ܕܐܝ ܫܐ ܡܠܟܐ. ܘܐܝ ܫܠܝܡ
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ܟܝܥܘܬܐ. ܐܝܟܢܐ ܕܟ ܕܚܢܢ ܡܢ ܟܕ ܒܟܒ ܕܝܫܘܥ ܥܡܕܐ ܕܐܡܘܡܐ.
ܩܢܐ ܟܝ ܟܝܥܘܬܐ ܠܟ ܗܘܒ ܫܪܒ ܕܝܢܟܕܟܒܘܡ ✣ ܐܡܪܐ ܩܘܡ
ܗܘܒ ܢܚ ܡܢ ܐܬܪܐ. ܕܟܒܘ ܕܝܬܒܘܡ ܟܕܚܢܢ ܟܕ ܐܡܪܐ ܐܢ.
ܕܟܒܐ ܐܡܘܘܐ ܒܥܒܐ ܐܢ ܟܝ ܟܕܚܢܢ ܐܘܠ ܩܢܐ ܥܟܠܢ. ܠܟ
ܥܟܒܘ. ܩܡܒ ܟܕ ܩܢܐ ܠܥܝܠ ܠܟ ܢܕܟ ܟܐܡܟ ܒܐܘܠ. ܠܗܒ
ܒܟܒܘ ܟܝܟ: ܢܕܟ ܩܘܡ ܟܝ ܟܝܟ ܐܘܠ ܩܘܡ ܠܩܢܐ
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ܟܝܠܗ. ܗ: ܟܗ ܐܢ ܕܝܬܒܘ ܐܢ ܟܝ ܟܝܠܗ ܥܝܗ ܥܡܕ
ܟܝܠܗ. ܝܟ ܐܢ ܕܝܥܒܐ. ܒ: ܐܡܟ ܒܗ ܐܢ ܕܝܥܒܐ. ܗ:
ܕܝ ܐܟ ܐܢ ܥܝ ܐܢ ܐܢ. ܠܐ ܕܘܕܢ ܥܝܠ ܐܢ. ܥ
ܒܟܐ ܥܟ ܟܝ ܐܢ. ܟ ܐܕܝ ܟܝܠܗ ܥ ܟ. ܒ: |
ܕܝܬܘ ܕܝܟ ܐܢ ܕܝܡܐ ܥܝܠ. ܐܡܟ ܥܟ ܟܝ ܟܝ ܟ ܟ ܟ Fol. 341a.
ܐܢ ܕܝܥܒܐ ܕܝܡܐ ܥܝܠ. ܗ: ܥܟ ܐܢ ܕܝ ܐܢ ܟ ܟ ܟ
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ܦܪܝܫܝܢ. ܐܡܪܘ ܠܗܘܢ ܕܠܐ ܡܫܬܡܥܝܢ. ܒܗܝ ܗܘܐ ܕܫܘܐ ܡܬܡܪܝܡ
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ܗ: ܡܠܟܐ. ܠܐ ܫܘܐ ܠܟ ܕܡܫܬܡܥ ܡܬܬܝܗ ܒܟ ܢܟܝܬ ܒܠܟ ܚܕܗܢ.
ܒ: ܐܘܕܝܢ ܠܟ ܠܢܢ ܕܡܫܝܚܘܬܐ ܠܒܠܗܘܢ ܗܘܝܢ. ܗ: ܐܢܫܐ
ܩܛܝܢ ܡܢ ܕܡܫܝܚܘܬܐ ܢܢܢ ܠܒܠܗܘܢ ܚܕܝܢ. ܐܘ ܕܠܟܐ.
ܣܢܝܢ ܡܫܝܚܘܬܐ ܡܫܝܚܘܬܐ. ܒ: ܐܕܠܟܢ ܒܗ ܣܕܝܢ ܡܫܝܚܘܬܐ
ܗܘܝܢ. ܗ: ܠܐ. ܐܠܐ ܒܢܝ ܒܠܣܘܦ ܠܚܕܘ ܡܬܝܢ ܒܗ ܕܚܝܢ ܣܘܡ.
ܐܘܕܝ ܡܢ ܢܟܝܬ ܐܝܢ ܡܫܝܚܘܬܐ. ܒܗ ܕܢܢܝ ܠܗ ܡܫܝܚܘܬܐ.
ܕܒܚܣܘܢܐ ܣܘܡ. ܐܡܪܝ ܕܝ ܢܟ ܠܡܬܒܠ ܢܟ. ܐܡܪ
ܕܝ ܕܐܡܪܝ ܒܗ ܢܢ ܒܢܘܕ. ܕܡܢ ܕܢܚܡܠܠ ܢܢܢ. ܐܡܪܝ
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ܢܡܘ ܕܢܢܢ ܢܢܢ ܢܢܢ ܒܢܢ ܒܢ. ܠܟ ܢܘ ܕܡܘܢ ܢܢܢ.
ܢܘܕ ܠܗ ܡܘ ܩܢ. ܕܢܢܢ ܢܢ ܕܡܘ ܠܟ ܡܠܟ ܠܟ
ܠܟ | ܡܡܝܢ ܢܢ ܢܢ ❊ ܗܘ ܩܢ ܢܡܢ ܢܘܕ. ܕܡܘ ܗܘ ܢܘ Fol. 340b.
ܢܢ ܡܢܟܝ ܢܢ ܡܘܕܡ. ܡܘ ܗܘ ܡܢ ܡܠܟ ܢܢ ܕܢܡܟ
ܠܟ. ܡܢ ܡܢ ܡܘ ܡܢ. ܢܢ ܡܢܟܝ ܡܡ ܡܘܕܡ ܠܟ ܡܢ
ܡܡ. ܒ: ܡܢܟ ܩܢ. ܗ: ܡܢܟ ܢܢܢ ܡܘ. ܢܠ ܡܠܟ.
ܠܟܠ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ. ܢܠ ܡܢ ܡܢ ܡ
ܡܢ ܡ. ܒ: ܡܢ ܡ ܡ ܡ

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ܟܬܘܒܐ ܘܠܐ ܕܡܝܕܝܐ ܫܢܐ ܡܫܬܐ ܠܡܘܣܕܐ ܡܠܘܒܐܕܐ
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ܡܫܡܫ ܠܐܝܟ ܐܦ ܠܫܥܬܐ. ܐܦ ܕܡ ܒܕ ܫܝܐ ܠܐܝܟ ܢܦܫ
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ܢܟܪܐ. ܢܟܪ ܘܕܝܢ ܟܝ ܕܥܡܫܬܐ ܒܥܠܡܐ ܕܢܡܘܬܐ ܡܕܝ
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ܐܡܪܝܢ ܡܢܘ ܒܟܠ ܐܬܪ ܕܥܒܕܬ ܥܡܐܝܢ ܡܢܘ ܐܠܗܝܬܐ ܕܐܬܪ
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ܠܗ ܠܗܝܬܐ ܠܗ ܢܬ ܕܡܘ ܡܢܡܐ ܕܝܐ ܗܘ ܗܝܬܐ ܡܢܡܐ
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ܕܝܟܪ ܢ ܒܝܬܝܗ ܕܝܢܝܢܐ. ܕܝܡܐܡܝܢ ܟܪ ܥܝܬ ܬܢܐ. ܢܝܗ ܣܡ
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ܕܝܢܝܢܝ ܗܝܢܐ ܫܝ. ܐܫܝܝ ܒܝܬ. ܐܝܡܝܗ ܟܝ ܢܝܢ
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ܒܟ ܕܟܪ ܥܝܟܘܬ ܢܝܟܝ ܕܝ ܡܝܡܝܬ ܢܬ ܡܝܟܝܢ ܫܬܝܬ.
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ܡܢ ܫܬܐ. ܕܡܝܬܚܐ ܐܘܐ ܕܝܝܚܠ ܐܡܬܐ ܕܥܡܐ ܒܝܡ ܒܥܐܘ ܕܒܢܐ.
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ܒܬ ܐܡܪ ܒܠ ܒܐܡܗ. ܡܕܝܬ ܡܝܡܐ. ܡܝܠ ܕܠ ܫܬܬܐ
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ܗܘܝ ܐܝܟ ܡܕܝܢ ܕܡܐܠܟ ܐܝܟ ܫܘܐ. ܗܢܘ ܕܡܫܬܘܢ Fol. 327b.
ܡܕܝܢܬܐ ܕܟܠܗ ܠܟܠܗ ܒܕܢܚܐ. ܫܢܬ: ܒܡܕܝ ܕܥܒܕ ܕܡܠܟܘܬܐ.
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ܫܘܬܐ ܕܐܝܟ ܡܢ ܒܪܬܐ ܟܕ ܥܬܝܠ ܡܝܬܐ ܕܡܝܬܐ. ܡܝܬܟܝܐ ܫܡܝܢ
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ܩܕܡ ܕܢܥܒܕ ܠܗ ܠܫܘܢ ܫܡܐ. ܐܡܪ ܠܗ ܡܬܚܙܝܢܘܬܗ ܕܩܕܝܫܐ.
ܡܢܝ ܕܩܝܡ. ܕܥܒܕܝܢ ܕܥܡܐ ܕܫܡܐ ܗܘ ܒܠܐ ܡܬܚܙܝܢܘܬܗ. ܡܢܝ
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ܠܘ ܢܢ ܕܡܘܡ. ܢ ܢܢ ܢܢܐ ܕܐܡܝܢܘܢ. ܡܢܝܢ ܫܦ ܠܘ
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ܕܡܘܕ ܡܘܢܠܡܢ ܡܠܟܐ. ܡܫܝܚܐ ܩܢܘܡܐ ܕܡܫܝܚܐ ܕܫܘ ܡܫܝܚ.
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ܕܐܡܪ ܐܝ. ܐܝ ܒܟ ܒܟ ܡܟܝ ܠܐ. ܒܟ ܕܫܘ ܐܝ ܒܗܝ ܡܢ
ܕܟܬܘܒ ܠܝܗܘܕܝ ܐܘܠ ܐܝ. ܡܠܐ ܐܝ ܟܬܘܒܘ ܕܠܡܘܕܝ
ܐܟ ܐܝ ܠܝܬܘ ܕܐܫܬܐ ܒܟܗ ܕܒܠ ܡܫܗܕܐ ܕܒܗܝ ܫܘ ܐܝ
ܠܗ ܕܒܗܝ ܕܡܗ ܡܢ ܡܐ ܕܐܝܟ ܕܡܗܕܐ ܕܐܝܟ ܡܐ.
ܡܐܝ ܕܒܟ ܐܝܟ ܡܟܝ ܡܗܕܐ ܕܒܗܝ ܡܗܕܐ ܕܒܗ ܠܡ.
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ܡܬܬܡܪ. ܕܡܪ | ܕܡܢܐ ܢܡܪ ܕܡܡܪ ܢܡܪ ܢܡܪܢ. ܡܪܝ ܕܢܡ Fol. 311b.
ܘܢ ܕܢܡܪ ܡܪܝ ܒܠ ܒܠ ܒܠܡ. ܫܡܪ ܢܐ ܡܢ ܢܡ ܡܬܬܡ
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ܕܡܫܬܒܚܐ ܒܟܝܢܐ. ܗܠܝܢܘܢ ܕܢܒܝ ܕܒܠܫܢܐ ܢܒܝܐܝܐ. ܕܐܡܪ: ܐܝܢܐ
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ܢܥܒܝ ܗܦܝܠ ܒܝܢܝܠ ܩܗܐ. ܕܟܝ ܩܗܘܝܢܢ ܗܘܝܢ ܒܥܐ
ܫܠܝܛ ܒܥܐ. ܡܕܝ ܠܗ ܡܥܒܪ ܒܕܢܬܐ ܕܝܩܗܐ ܒܝܡܬܐ.
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ܕܠܘܡܕܬ ܡܝܡܐ ܩܫܝܒ ܟܬܝܢ. ܕܥ ܠ ܫܘܒ. ܕܠ ܡܝܡܐ
ܫܘܝܐ ܟܬܝܒ ܟܬܝܒ ܠܢܟܝ. ܐܦܗܕܝܢ ܢܝܢ ܕܢܗܠ. ܐܡܪܠ ܡܕܝ
ܡܥܒܪܢܝܢ ܫܢ ܫܢ ܘܒܬܐ ܕܡܫܬܒܚ ܢܝܢ.
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ܒܝ ܒܢܝܢ ܟܕ ܐܡܪܘ ܡܢ ܡܫܟܚ ܕܥܒܕܘ ܐܘܢ. ܕܡܘ: ܒܬܪ ܚܛܐ
ܕܐܝܟ ܐܢܘ ܟܡܚܬܐ ܒܥܕ ܟܝܢܐܝܬܐ. ܟܕ ܐܬܕܡܪܘ ܒܬ ܐܬܟܢܝܬܐ.
ܐܟܕ ܥܝܢܐ ܠܟܝ ܢܚܬܘ ܒܬ ܒܢܝ ܕܒܐ ܠܗ ܫܘܐ. ܐܟܕ ܢܚܬܘ
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ܒܦܠܓܘܬܗ ܠܒܬ ܒܕܗܒܗ. ܕܒܡܚܬ ܕܒܢܝܢ ܫܘ ܡܢ ܡܕܥܝܢܐ.
ܕܒܝܢ ܗܘܝ ܐܢܢ ܡܚܝܢ ܡܢܝܢ ܠܗ ܠܟ. ܗܘܠ ܕܝ ܕܡܘܕܝܢ
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ܠܗ ܒܟ ܗܘ. ܡܐܒ ܒܟܠ ܠܗ ܡܠܟ ܒܕ ܒܥܕ. ܒܕܗ ܕܐܗ
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ܒܗܢ ܕܒ ܠܟ ܗܘ ܕܒܟ ܒܦܠ. ܒ ܒܗ ܡܢ ܐܟ ܒܬ.
ܒܬ. ܕܡ: ܒܥܕ ܒܬ ܒܗ. ܒ ܒܗ ܡܢ ܐܟ ܒܬ. ܡܢ

ܐܘܕܝܢ ܕܢܦܩܘܢ ܟܕ ܡܕܝܢܬܐ ܗܘܬܐ. ܡܬܡܗܝܢ ܗܘܘܢ ܠܗ ܡܢ ܩܕܡܝܐ
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ܡܝ: ܐܡܪܘ ܐܢܐ ܡܢܢ ܕܝܡܠܡܗܘ. ܕܐܡܝ ܐܢܐ ܠܢܢܐ ܕܢܐ
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ܕܐܡܪ ܫܘܬܦܐ. ܕܢܬܢܝܢ ܕܢܫܬܡܥ ܒܐܝܟܝܠ ܟܝ. ܡܢ ܕܢܫܬܡܥ
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ܠܡܥܒܕ ܟܕܟܕܢ. ܒܟܠ ܕܢܫܐ ܗܘܐ ܠܐ ܗܦܝܠ ܕܘܠܝܢܐ ܕܡܕܢܐ. ܒܕ:
ܐܡܪܘ ܡܘܝܐ ܡܝܟܠ ܫܢܐ ܗܘ ܕܢܐ ܕܥܒܕܘ ܡܘܝ ܕܢܫܡܫܟܘܢ. ܕܟܠ
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ܡܢܡܕ ܠܝ ܫܘ ܕܕ ܕܢܗܕ ܡܢܕ ܢܗ ܠ ܢܗܠ. ܡܢܗ ܠܡ
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ܒܡܝܢ ܠܐܗ ܒܟܘܬܐ ܕܥܠܡܐ. ܡܢܝܢ: ܐܡܪ ܐܒܐ ܡܪܝ ܕܒܪ ܡܪܝ ܫܪܐ.
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ܠܗ. ܐܝܟܢܐ ܐܬܐ ܠܡܢܗܪ ܠܐ ܐܬܐ. ܠܐ ܡܢܘܟ ܡܝܬܚܫܒܐ. ܐܡܪ ܠܗܘܢ
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ܕܢܚܢ ܙܬܝ ܡܢ ܢܬܐ. ܢܗܦܟܘܗ ܕܕܩܝܡܐ ܡܢܢ ܗܘܝܟܝ
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ܟܝ ܕܝܢ ܐܝ ܥܢܢܝ ܡܝܐ. ܒܒ: ܡܢܢ ܢܕ ܢܩܕ ܥܡ. ܕܝܥܝܢ
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ܥܝܕܝܢܐ. ܐܝܟ ܡܝܟܝܠ ܥܒܕܗ. ܢܦܫ ܠܢܦܫ ܥܠ ܥܕܝܬܐ ܕܢܟܝܬܐ.
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ܬܐ ܡܝܠܟ ܢܚܬܐ ܕܢܒܝܐ. ܕܡܫܝܚ ܬܐ ܗܒܐ ܥܠܝ ܡܝ ܬܐ
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ܐܡܪܘ: ܢܫܐ ܚܕܝܠ ܠܒܬܟ ܢܦܫܝ ܡܢܝܡܐ ܠܗ. ܕܠܡܬܢ ܡܬܩܠ ܬܢܝܢ
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ܕܢܫܝܘ ܕܡܢ ܐܠܗ ܠܫܩܝܠܝ ܕܡܝܢܐ ܐܠܝܘܗ ܫܒܝܩܢ ܟܝܢ
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ܕܝ ܡܢ ܡܪ ܡܕ ܕܢ | ܢܕܝ ܠܝ ܢܠܝ ܠܝܠܝ. ܡܝܠ Fol. 291b.
ܕܢ ܢܘܠ ܢܠܝ ܢܠܝ. ܡܢ ܢܕ ܡܢ ܢܕ. ܢܕ ܡܢ ܕܢ
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ܕܢܫܬܐ ܐܝܟ ܣܓܕܘܬܐ. ܐܡܪܝܢ ܠܗ. ܐܢܬ ܡܢ ܐܝܟ ܡܬܝ
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ܐܡܪܝܢ ܐܝܟ ܫܝܠܟ ܐܬ ܘܢܦ. ܕܟܕ ܢܐܡ ܕܝܢܟܗܝ ܕܝܗܒܝܢ. Fol. 290b.
ܒܦܪܝ ܡܢ ܝܢܟܗܝ ܕܠܐ ܢܝܡ ܕܟܬܐ ܦܝܬܐ. ܦܚܬܐ ܗܟܝ
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ܕܐ ܒܡܢܝܠ ܕܢܫܐ ܠܗ. ܘܢܐܡܪ ܢܘܠܐ ܕܢܫܐ ܡܢܐ. ܢܘܠܐ ܕܢܫܐ
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ܕܢܫܐ ܕܐܬܐ ܢܐܡ ܠܡܢ ܕܡܬܬ ܠܡܬܐ ܢܗܘ ܡܢ ܢܫܐ. Fol. 290a.
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ܐܡܪܐ ܕܡܠܟܐ ܕܡܢܝܢ ܕܩܕܡܝ ܕܐܡܪ ܠܝ ܕܡܢ ܠܗ ܡܦܩ.
ܐܠܐ ܒܟܠ ܡܠܬܐ ܕܡܢܝܢ. ܐܡܪܝ ܠܝ. ܠܐ ܫܢ ܐܝܟ ܢܥܒܕ.
ܐܠܐ ܒܟܠ ܡܠܬܐ ܕܡܢ. ܐܡܪ ܠܝ ܠܐ ܢܥܒܕ ܐܝܟ ܐܝܟ. ܐܡܪ
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ܙܓܢܐ. ܡܙܢܐ ܙܢ ܓܙܦܐ ܠܡ ܙܢܐ. ܫܘ ܕܙܦܠ ܒܡ ܡܥܫܐ. ܙܢܐ
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ܕܡܙܦܠܢ. ܙܠܢ ܡܢܐܕܝܢ ܙܢܝܢ ܡܢ ܕܠܢ ܐܙܙܠ. ܐܕܢܐ: ܙܢܐ
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ܐܡܪ ܠܗܘܢ ܕܡܢܘܢ ܒܢܝ ܐܝܠܝܐ ܗܘܘ ܡܬܩܪܒܝܢ ܒܡܕܒܪܐ.
ܘܐܠܐ ܡܝܕܝܥ ܕܩܐܡܐ ܒܗ ܩܘܪܒܢܐ ܡܢ ܚܛܝܬܐ. ܘܒܡܢܐ
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ܐܡܪܘ ܩܘܡ ܐܢܐ ܡܫܬܘܦ ܒܗ. ܐܠܐ ܕܡܫܬܘܦ ܡܫܬܟܚ | ܘܐܡܪܘ ܢܚܝܐ. Fol. 287b.
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ܕܒܬܒܥ ܒܬܬܢܐ ܥܬܝܩܐ. ܘܡܝܚܠܐ ܕܢܝܚ ܠܗ ܡܫܬܢܐ ܕܢܬܝܒ ܕܥܬܝܩܐ.
ܡܢ ܗܠܝܢ ܡܕܡܝܩ ܒܬܬܢܐ ܥܬܝܩܐ. ܐܠܐ ܕܝܢ ܕܢܡܘܣܐ ܒܕܢܬܐ ܕܢܡܘܣ
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ܡܝܩܝܡ ܗܘ ܫܥܝܢ ܕܢܡܘܣܐ ܕܝ ܐܣܝ ܡܝܟܠܐ. ܘܡܝ ܕܝ ܒܐ ܕܢܝܢܘܢ.
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ܢܢܫܗ ܠܢ ܕܥܗ ܡܒܗܕܢ ܫܢ. ܢܠܢ ܠܢ ܡܢܒ ܢܢܗ ܠܡܗܚܢ
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ܕܥܢܠ ܢܢܢ ܐܠܡܗܢ ܕܢܢ ܢܢܗܢ | ܒܠ ܢܥܕ ܡܢ ܢܗܢܢ. Fol. 285a.
ܡܢܡܕ ܡܡܢ ܕܢܐܗ ܡܡܢ ܕܒܡܠ ܢܡܗ. ܡܥܢ ܕܢ ܢܐܗ ܡܡܢ
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ܟܪܘܙܐ ܡܢ ܡܠܟܐ ܫܪܝܐ. ܐܝܟܢܐ ܒܥܒܕ ܐܦܝܪ ܕܢ ܢܦܫܐ. ܕܠܡܢ
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ܕܢܬܝܗ ܥܝܢ ܕܡܬܐ ܟܝܢܐ. ܕܡܝ ܫܠܝܛܐ. ܕܥܝܢ ܫܦܝܪ
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ܡܢܕܘܠܐ ܘܐܦܢܐ ܕܥܕܬܐ. ܕܡܬܝܥܕ ܕܢܗ ܦܠܒܠ. ܐܫܦܠ | ܕܢܗ Fol. 284b.
ܐܢܫܘܬܐ ܒܠ ܕܢܐ. ܕܥܕܬܝ ܕܝ ܠܐ ܥܝܕܐ ܕܢܗ ܕܐܘܚܡܐ
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ܕܥܒܕܘܬ ܠܒ ܢܦܫ. ܕܡܠܒ ܢܥܒܕܘܬܗ. ܩܕܡ ܬܪܝܢ ܡܠܬܐ ܕܢܦܫ
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ܐܡܪܘ: ܢܦܫ ܢܕܫܘܒ ܒܝܢܐ ܠܢܦܫ ܐܢܘܢܕܘܢ ܡܢܡܬ ܠܒ.
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ܗܝܒ ܗܝܠܝ ܢܝ ܒܬܕܝ. ܡܗܝܬܘܠ ܢܝ ܡܗܝܬܝ ܢܝ.
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ܗܕܢ: ܐܡܪܝ ܡܢܐ | ܒܟ ܫܝ ܡܢ ܫܝܐ. ܕܢܝܚܐ ܕܝܒܐܢ ܡܢܐ Fol. 279a.
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ܒܪܬܐ ܡܚܘܝܬܐ. ܦܘܬܝܗ ܕܝ ܫܩܘܡܝ ܢܗܘܝܬܗܘܢ. ܡܢܕܐ ܠܒܪܬܐ ܡܢܕܐ
ܠܐ. ܘܠ ܕܐܢܘܢ ܠܡܬܝܠܝܢ. ܡܢܐ ܕܝ ܟܕ ܢܐܠ. ܦܝܫܐ ܦܠܝܛܘܗܝ
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ܢܝܚܬܐ. ܗܝܟ ܕܢܢܡܢ ܕܢܝܢ ܢܝܢ ܠܐ ܡܫܬܡ. ܡܢܝܢ ܕܢܝܢ
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ܡܬܩܪܒܝܢ ܢܬܐ ܠܗ. ܐܦܠ ܡܬܩܪܒ ܡܬܩܪܒܝܢ. ܠܐ ܟܕ ܬܝܒ ܠܗ
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ܡܟܝܠܬܐ ܢܗܝ ܕܡܢ. ܢܠܐ ܕܡܫܬܐ ܢܬܟܢܐ ܫܘܝܗ ܕܡܢ ܕܡܬܚܙܐ.
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ܠܡܢ. ܡܫܝܚܐ | ܡܫܝܚ ܫܡܝܐ ܡܠܟ. ܢܡܪܝܡ ܠܗ ܢܬ ܡܫܝܚ. Fol. 268b.
ܕܡܬܚܙܐ ܢܗܘܐ ܢܬ. ܡܬܡܪ ܢܡܪܝܡ ܕܡ ܒܠܫܘܢ ܕܠܒܢ ܡܢ ܫܡܗ.
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ܡܬܚܒܝܢܐ. ܐܡܪܘ ܐܒܐ. ܐܝܟܡܢܐ ܕܡܫܬܡܥܘܢ ܡܠܬܐ ܕܢܫܬܐ
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ܫܝܠ: ܢܢ ܕܘܡܢ ܡܢܟ ܒܡܕܟ ܕܝܪܡܢ ܢܘܡܢ. ܠܡܢ ܕܠ ܕܢܢܡܢ
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ܢܗܘ ܗܘ ܫܢܢܐ ܢܬܩܢ ܡܢ ܠܗ ܠܐ ܢܗܘ ܢܬܩܢ. Fol. 257a.
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ܩܠܝܢ. | ܐܦ ܡܕܡ ܡܠܟܐ ܩܢܝܡ ܠܘܬ ܡܡܬܝܠ ܠܘܬ ܫܠܝܡ. Fol. 255a.
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Fol. 250a. ܡܢ ܟܝ ܐܘ ܢܝ ܕܝ ܟܘ ܡܢ ܟܝ. ܡܢ ܟܘ ܡܢ ܕܝ ܡܢ ܟܝ
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ܟܕ ܐܡܪ: ܢܫܐ ܕܒ ܡܪܝ ܒܝܬ ܐܝܬ ܠܗ ܡܪܝ ܒܝܬ ܡܪܝ ܘܠܐ ܐܝܬ ܠܗ ܡܪܝ ܒܝܬ ܡܪܝ. | ܐܦܠܐ ܐܝܟ Fol. 249b.
ܕܢܦܩ ܢܫܐ ܡܢ ܒܝܬ ܡܪܝ ܐܝܟ ܕܐܢ ܢܫܐ ܕܒ ܡܪܝ ܒܝܬ ܡܪܝ.
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ܕܢܬܐ ܡܝܕܐ ܕܢܟܐ ܐܘܡ ܐܢܐ ܡܝ ܡܬܝܢ. ܡܕܝ ܐܘܡ ܠܝ ܡܘܕܐ.
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Fol. 246a. ܡܢܗܢܘܢ ܡܢ | ܫܢܬܐ. ܐܡܪܘ ܡܪܝܡܐ ܕܒܪܗ. ܠܐ ܐܡܪܘ ܠܝܗ ܕܒܟ ܟܫܦܐ. ܐܠܐ ܐܝܟ ܕܒܟ ܕܝܠܕܬܟ. ܫܦܝܪ ܠܟ ܡܢ ܕܐܡܪܘ ܕܒܪ ܡܦܩܝܠ ܠܢܝܢܟ ܠܡܪܝܡ ܟܫܦܐ ܕܢܝܢܟ. ܡܪܝ: ܗܘܬ ܐܡܪܘ ܠܗ ܡܢ ܕܢܬܢ ܡܬܩܝܠܝܢ ܠܒܝܬܝ. ܫܦܝܪ ܒܩܠܐ ܕܩܝܠܝܢܟ ܕܢܬܢ. ܡܐܝܡܬ ܕܒܥܝܢ ܕܒܝܬ ܡܕܡ ܕܡܪܝܡ. ܫܦܝܪ ܐܦ ܕܩܝܠܝܢܟ ܡܕܡ ܕܝ ܠܡܐܝ ܕܒܩܠܐ. ܒܬܪܝ ܕܝ ܟܬܒܐ ܡܬܡܪܝ ܠܡܪܝܡ ܐܡܪ ܬܢܝܢ ܠܐܡܪ. ܠܡܐ ܠܝܕ ܡܐܠܦ ܡܪܝ ܠܡܪܝ. ܡܢ ܠܡܐ ܢܦܩ ܟܬܒܐ. ܐܡܪ ܕܡܢ ܕܐܝܬ ܠܗ ܡܠܬܐ ܕܡܬܩܪܐ ܠܡܪܝ ܡܠܬܐ. ܡܢ ܕܡܢ ܡܠܬܐ ܕܟܬܒܐ ܠܡܪܝ ܡܠܬܐ. ܕܫܦܝܪ ܕܟܬܒܐ ܠܡ ܟܬܒܐ. ܡܬܡܗܝܢ ܕܢܬܢ ܐܡܪ ܠܗ ܡܢ ܕܢܬܢ ܡܠܬܐ. ܡܪܝ: ܐܢܫ ܒܝܠ ܠܒܪ ܡܢܡܐ ܡܢܡܐ. ܡܝܟܠ ܕܫܦܪ ܠܐ ܡܢ ܡܢܡ. ܕܒ ܡܢܡ ܠܗ ܟܐܢ. ܐܝܟ ܕܢܢ ܢܐܡ ܕܢܢܡܢ ܠܗ ܡܢ ܕܢܢ ܡܢ. ܡܐܢܐ ܕܢܢ ܢܐ ܕܢܟ. ܐܝܟ ܕܢܢ ܢܐ ܕܢܢ ܡܢ. ܡܐܢ ܕܢ ܢܐ ܕܢ ܡܢ. ܡ

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ܠܗ ܡܢ ܐܕܡ. ܠܐ ܡܫܝܚ ܠܐܕܡ. ܡܢܐ ܩܕܡܝܐ ܕܡܬܝ.
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ܫܠܝܡܐ ܕܢܦܠ ܡܢ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܩܕܘܫܐ ܐܝܟ ܕܢܗܘܐ ܒܗ

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ܕܟܬܒܝܐ. ܕܢܬܒ ܝܬܝܗ ܟܐܕܝܢܐ. ܐܠܐ ܢܬܒܟܬܐ ܐܝܟܐ ܡܢܐ
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ܕܡܝ: ܡܢܐܝܢ ܡܢ ܐܠܡܝܢ ܕܢܢ ܢܡܢ. ܕܢܘܢ ܕܢ ܢܝܢ
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ܡܒܝܕܘܗܝ ܕܝܠܬܐ ܕܝܬܝܢ ܠܬܝܒ. ܫܘ ܕܝܢ ܝܬܝܢ ܕܝܠܝ ܦܩܝ.
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Fol. 227b. ܐܝܟܢܐ ܕܠܐ ܡܬܝܠܝܢ. ܐܢܬܝ ܡܢܝ ܡܫܬܡܥܬܐ ܕܝܗ ܕܐܡܪ | ܐܝܟ.
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ܡܢܫ ܘܡܪܢ ܐܢܐ. ܐܠܗܝܬܐ ܕܢܐ ܢܡܪ. ܕܐܢܐܝܬܐ ܡܢܝ.
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ܡܢܝ ܕܡܘܕܝܟ ܡܢ ܕܗ. ܡܢܐ ܟܝ ܡܢ ܟܠ ܡܢ ܡܕܝܢܬܐ.
ܟܕ ܢܐܘܢ ܕܟܬܒ ܡܢܐ. ܡܠ ܡܕܡܢ ܢܐܡܪ ܠܗ ܡܢ ܕܐܢ.
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ܡܕܝܢܬܐ. ܟܝ ܡܢ ܕܝܢ ܡܢܝ ܡܢܝ ܠܗ. ܡܢ ܕܐܢ.

ܠܡ ܕܢܫܐ ܗܘܐ ܕܝܢܐܝܬܐ. ܐܝܟܢܐ ܒܬܪܐ ܕܐܒܗܬܐ ܡܢ
ܬܪܝܨ ܐܦܐ ܕܡܢܝܢ ܬܗܘܐ ܠܗܘܢ ܕܐܦ ܠܡܫܬܐ. ܐܠܐ ܐܦ ܡܬܝܕܥ
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ܡܢ ܫܡܗܐ. ܒܟܝܠ ܒܟܬܘܗܝ ܕܢܫܐ ܗܘܐ. ܐܢܗܕܝܡܘܬ ܕܫܘܒܬܐ
ܐܬܡܕܝܢ. ܡܠܟ: ܒܡܕܝܢܬܐ ܕܒܐܬ ܟܕ ܐܦܐ ܐܦܩܠܘ ܕܒܫܝܠܐ
ܟܦܐ ܙܢܐ. ܡܕܝܢܐ ܐܦܐ ܠܡ | ܠܡܕܝܢ ܢܚܝܢ ܡܢܠܟ ܢܚܝܢ. ܟܕ Fol. 220b.
ܕܝ ܐܬܝ ܐܦܐ: ܡܢܐ ܠܡܝܢ. ܘܒܬܐ ܕܝ ܙܫܝܢ. ܟܕ ܡܢܟ
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ܕܝܢܝܢܘܬ ܕܐܝܬܘܬ ܘܠܐ ܩܢܝܢ ܘܩܢܝ ܠܡܠܟܐ. ܘܟܕ ܢܩܐ ܐܢܬ
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ܕܐܢ ܢܒܝܐ. ܡܕ ܕܝ ܕܝܢ ܕܒܢ ܟܠܒ ܕܒ ܡܢ ܡܕܝܢܐ ܡܢܝܢܬܐ.
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ܒܢܗܝܢ ܠܒ ܢܐ. ܕܝ ܠܐ ܩܢܝܠ ܢܐܗ ܠܗ. ܠܐ ܡܢܒܝܢ ܐܦܐ ܕܝܢ.
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ܢܢ ܐܟ ܕܒܢ ܒܝ ܗܟ ܕܐ ܢ. ܢܟ ܡܢܒܝ ܢܢ ܕܢܟ
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ܕܢܐܘ ܢܐ ܕܒ ܡܢ. ܢܬ ܐܢ ܢܐ ܕܢ ܐܢ ܕܢ.
Fol. 213b. ܡܘܬܘܢ | ܢܬ. ܡܢ ܐܢ ܢܬ ܕܟ. ܢܡܢ ܟ ܢܢ ܐܗܘܡܢ.
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ܠܗܘܕܝܐ ܦܠܘܫܬܐ ܕܒܟܝ ܕܚܘܕܬܐ ܢܫܚܘܢܗ. ܗܘ ܕܢܚܬܐ
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ܒܝܬ ܢܬ ܢܕܥܗ. ܕܟܝܢ ܐܝܢ ܕܝ ܕܒܝܢܬ ܡܝܢ ܡܢ
ܠܟ. ܐܢܡܝܢ ܕܐܬ ܡܢ ܟܘܕܝܢ ܕܢܩܬ ܒܝܬ ܡܠܟ ܟܝܢ ܕܢܚܢܗ.
ܐܡܪ ܡܢ ܕܐ ܒܚܕܝܢ ܒܟ ܐܝܢ. ܕܘܟ ܠܟ ܢܚܢ ܕܒܚܬ.
ܡܠܟ: ܫܝܟ ܡܢ ܕܐ ܐܝܟ ܐܝܢ ܕܝܢ ܡܢ. ܡܠܟ:
ܡܢܬ ܕܝ | ܢܬ ܢܕܥܗ ܐܡܪ ܡܢ. ܕܥܒܕ ܠܟ ܟܫܝܐ ܕܢܕܥܝ Fol. 213a.
ܫܐ ܬܟܬ: ܐ ܢܦܘܢ ܫܠܝܐ:

❖ ܗܘܬ ܒܟ ܡܢ ܕܢܚܬ ܘܕܝ ܠܟ ܕܢܕܚܝ ܒܟ ܫܐܠܬܐ ܕܢܚܢܝܟ ܠܟܬܐ ❖

ܡܠܟ: ܢܫ ܒܝܟ ܠܢܬ ܢܡܪ ܢܢܡܪ ܠܟ. ܢܡܪ ܠܟ ܒܢܝܢܬ
ܕܢܫ ܟܝ. ܡܐ ܕܝ ܢܡܪ ܠܟ. ܘܠ ܡܕܝ ܫܘܬܦܐ ܢܡܝ ܬܬܝ
ܕܬܬܐ ܐܠܟ ܕܢܗ ܕܝܗ ܢܗܝܬ. ܕܡܢܝܠܟ ܠܐܢܐ ܕܐܬܠܟ
ܢܚܢܐ ܡܢܐܡܪ. ܕܢܚܐ ܢܫܝܚܐ ܢܡܪܝܢ ܠܟ ܢܢܝܢ ܠܐ ܠܐܬܬ.
ܡܢ ܗܘܬ ܕܢܫܠܝܐ ܬܡܠܝ. ܐܬܬ ܐܝܟ ܫܒܝܢ ܫܝܢ ܕܐܘܐ
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ܒܟܬܘܒ. ܐܠܐ ܟܕ ܡܬܚܙܝܢ ܠܒܪܢܫܐ ܕܢܫܬܟܚܘܢ ܒܟܬܘܒܐ
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ܕܥܒܕ ܟܡܕܥܟܝܢ ܡܠܟܐ. ܡܛܠ ܕܡܬ ܒܝ ܡܠܟܘܬܐ ܘܐܦܠܘ ܟܠܗ.
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Fol. 212b. ܟܐܝܢ. ܠܒܐ ܡܢܐ ܠܡܠܟܘܬ ܟܠܬܐ ܕܢܬܒܠ. ܐܢܬ ܕܢܛܠ
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ܐܝܟ ܡܕܝܢܬܐ. ܗܘܐ ܕܐܡܪ ܕܒܡܕܝܢܬܐ ܥܒܕܐ ܠܡܪܝܡܐ. ܡܠܟܐ
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ܐܝܬ. ܕܝܢ ܐܢܐ ܠܟ ܡܪܝ ܡܢ ܡܬܬܝܗ ܕܡܬܩܪܒ. ܫܢܐ
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ܒܡܟܬܒ ܡܒܪܐ ܒܫܝܥܐ ܕܒܚܝܐ ܒܫܝܥܐ. ܡܫܝܚܐ ܕܐܝܬ ܡܢܗ ܡܢܗ
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Fol. 208a. ܕܐܫܬ ܢܦ ܕܐܢܫ ܠܐ. ܡܢܐ ܕܝ ܐܢ ܐܢܬ ܡܐܠܐ. ܡܐ ܕܝ
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Fol. 201b. ܡܢܗܘ | ܟܢ ܕܢܗܝ ܘܗܝ ܕܢܟܝ ܕܟ ܢܟܝ. ܗܟܝܘ. ܢܟ
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ܒ: ܙܕ ܙܕܗܝܡ ܕܝ ܡܝܗܘܡ ܗܘܝ ܕܩܠܝܡ. ܢܠܝ ܠܗ ܙܠܗ
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❖ܡܠܟ ܝܘܢܢ ܕܐܒܕܘܢ❖

❖ܒܝܫܢܐ ܕܒܠܚܘ ܘܒܥܘܬ ܥܕܘܬ ܡܫܝܚܐ❖

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❖ ܒܝܬ ܫܡܗܐ ܕܡܪܝܡ ❖

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ܕܐܠܗܐ ܕܐܒܗܬܟ. ܘܕܥܡܗ ܫܡܗ ܡܪܝ ܐܢܐ ܠܟ. ܡܢܟܝ ܕܝܢ ܡܟܝܠܐ
ܘܐܫܩܠܗ ܫܒܚ ܡܪܝ. ܘܦܟܝܠܘܬܐ ܘܚܕܘܬܐ ܡܟܝܠܐ ܕܡܚܝܢܐ
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❖ ܒܝܬ ܫܡܗܐ ܕܡܪܝ ❖

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ܐܢܬ ܕܥܡܗ ܡܪܝ. ܐܢܟܝ ܕܝܢ ܕܐܢܬ ܫܪܝܪ ܕܐܢܬ ܕܐܠܗܐ.
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ܕܝܠܝܢܘܣ ܕܐܒܝܠܝܢ

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ܐܡܪ. ܢܚܝܢ ܐܝ ܡܟܝܢܐ ܗܘܐ ܢܫܬ. ܢܫܝ ܕܐܝܟ ܗܘ ܗܘ ܬܐܢ
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ܒܝܕ ܢܗܐ ܒܝܗ. ܡܐ ܗܘ ܡܚܝܐ ܐܝ ܢܗܘ ܠܚܝܐ. ܠܡܐ
ܒܝ ܡܬܩܪ ܠܡܬܩܪ ܗܘ ܠܚܝܐ ܒܝܗ. ܘܠܢܝ ܐܝ ܠܗ ܗܘ
ܠܡܝ ܢܗ ܗܘ. ܕ ܗܘ ܡܬܩܪ ܒܝܕ ܒܝ ܡܢܗ. ܐܘܠ ܗܘ ܕܝ
ܠܡܗ. ܢܫܝ ܕܡܝܚܝ ܗܘ ܕܢܗܘ ܡܢ ܗܘ. ܡܢܗ
ܗܘ ܒܕ ܡܝܢ ܡܢܝܢ ܕܡܝ ܡܢ ܕܡܝܚܝ ܠܗ ܗ ܕ

ܫܠܝܡ ܦܨܝܠܘܬܐ ܕܐܡܘܢ ܐܚܪܝܐ

ܦܨܝܠܘܬܐ ܕܕܝܕܝܡܘܣ

ܫܘܒܚ ܕܝ ܐܝ [ܡܬܩܪ] ܠܡܢ ܐܝܟ ܕܡܝ ܕܡܢ ܕܡܢ. ܘܢܝܠ
ܗܘ ܒܢܝ ܒܝ ܕܝ ܕܝ. ܕܝ ܗܘ ܠܕܝ ܒܝ ܕܡ ܗ ܗ ܗ
ܠܡ ܡܢ ܗ ܗ ܗ. ܕ ܠ ܗ ܗ ܗ

ܒܫܝܬܐ ܕܒܝܘܠܝܐ ܩܕܡ ܡܪܝܐ. ܐܒܫܝܬ ܒܗ ܡܕܡܐ ܕܝܢܐ
ܡܢܝܐ. ܐܝܟ ܒܠܫܝܢܐ ܡܢܐ ܡܪܝ ܡܢ ܢܝܢ ܐܬܝܐ ܠܡܐ
ܕܢܐ ܕܡܐ ܕܡܐ. ܠܡܐ ܐܝܟ ܐܢܐ ܐܢܐ ܒܝ. ܕܢܫܝ ܐܢ ܡܕܡ
ܐܢܐ ܕܝܢ ܡܢ ܡܢ ܡܢ ܡܢ. ܐܡܕܡ ܠܐ ܡܕܡ ܡܢ ܡܢ. ܐܡܕܡ
ܕܐܢܐ ܡܢ ܢܝܢ ܡܢ. ܐܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ |
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ܕܥܒܝܡܐܝܐ ܬܪܝܢ ܐܘܢ ܟܝ. ܐܝܬܘܗܝ ܟܡܐܝܐ ܕܝܕܥܝܐ ܢܟܬܘܗܝ.
ܐܘܟܝܕ ܡܕ ܡܕܝܢܐ ܡܢ ܡܕܝܪ ܕܡܕܥܝܢ ܐܘܢ ܕܝ ܥܕܝ ܐܘܢ
ܕܥܕܝܕ ܟܝ. ܐܘܟܬ ܢ ܕܥܕ ܕܝܡܕ ܥܟ ܥܕܝܡܐܝܐ ܢܡܝ ܬܕ
ܕܝܥܝܐ ܟܝ ܡܕܥܝ ܕܝܥܝܐ. | ܕܢܐܕ ܠܝܕ ܕܡܐܕܕ ܥܡܕܝ Fol. 193b.
ܐܘܢ. ܐܕܡܝܝ ܢܐܢܝܐ. ܐܢ ܥܕܕܡܕܝ ܡܕ ܡܝ ܡܕ. ܢܡܕ
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ܢܥܐܡܕ. ܢܟ ܕܥܟ ܬܡܟܢ ܢܡܡܐ. ܐܘܟܝܕ ܡܕ ܡܕܝܢܐ
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ܬܡܝܥܟܝ ܟܡܕܢ. ܬܝܟܝ ܕܝ ܡܕܝܢܐ ܬܕܝ ܬܝܟ. ܕܕ ܬܝ
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ܐܘܢ ܟܬ ܥܕܢ ܢܕ ܕܕ ܢ ܕܕ ܕܝ. ܕܟ ܢܕ ܢ ܕܝ ܕܝܡܝ.
ܟܝ ܡܕ ܡܕܝܢܐ ܟܝ. ܬܬ ܡ ܡܕܝܢ ܡܕ ܡ ܕ ܕ ܟ ❖

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ܕܬܪܝܢ ܐܚܝܢ ܬܪܝܢܕܝܢܐ. ܕܥܡܕܘܢ ܠܗ ܥܡܗ ܬܫܝܢܐ ܡܢ ܡܬܩܢܐ
ܕܡܚܝܐ ܡܬܝܬ. ܐܦܝܗ | ܡܢ ܡܕܝܢܐ ܡܟܝܢܐ. ܡܢ ܬܗܝܕ ܕܝܫܝܥܐ ܡܬܝܬ Fol. 193a.
ܡܢ ܡܩܢܐ. ܐܢܐ ܕܝܢ ܡܕܡܘܢ ܕܡܕܝܢܐ ܬܝܡܐ ܕܥܕܬܐ. ܒܟ
ܡܟܝܐ ܕܥܡܕܘܢ ܐܚܝܢ ܥܡܗ. ܘܡܢ ܡܚܝܕܢܐ ܥܡܗ ܕܝܫܘܥ
ܠܐܢ ܠܡܢܩܗ. ܕܢܢ ܕܡܕܥܢܐ ܥܡܗ ܕܡܚܝܢ ܥܡܗ. ܘܡܢ ܕܝܢ
ܕܡܝܚܐ ܬܗܕܐ ܡܟܝ. ܘܡܢ ܕܢܢ ܬܢܢ ܥܡܗ. ܒܥܡܕܐ
ܕܡܥܘܕ ܡܥܡܢ ܕܡܗ ܒܟ ܢܩܬܐ. ܘܡܢ ܕܝܢ ܡܕܝܢܐ ܠܗ
ܕܡܢ ܡܟܝܢܐ ܠܐܚܝܕܗ ܡܢ. ܡܢܥܡܘܢ ܕܟܗ ܡܬܝ ܥܕܗ. ܘܡܢ
ܕܡܝܚܐ ܡܟܝܢ ܟܪܝܢܕܝܢܐ ܠܘܟܝ. ܕܗ ܡܗܘܡܝܢ ܕܡܝܚܐ
ܕܘܕܝܢ ܠܗܘ ܕܠܡܕܢ. ܕܥܕܕ ܘܕܝܢ ܢܩܝܡ ܡܢ ܠܘܟܝܢ.
ܘܕܕܗܡܢ ܟܝ ܗܘܕܘܢ ܟܝ ܕܥܕܗ. ܡܢܕܝܢ ܡܚܝܠ ܠܡܢ.
ܕܡܢ ܡܟܝ ܥܡܘܢ ܠܘܟܝܢ ܕܘܢ. ܐܡܝܡܢ ܕܝ ܥܡܕܢܐ
ܘܗܡܢܡܢܐ ܫܡ ܟܝ. ܕܢܢ ܕܕܝܢܢܐ ܡܥܡܢܢ ܡܬܩܢܐ ܡܬܩܢܐ ❖

❖ ܗܘܕ ܕܝܢܢ ܟܘܢܢ ܒܟ ܢܝܢ ܕܪܝܢܕܝܢܐ ❖

ܢܗܘܢ ܕܝ ܢܟ ܟܪܝܢܕܝܢܐ ܢܗܕܐ. ܕܕܡ ܡܟܝܢܐ ܥܡܕܐ
ܗܝܠܡܢܐ. ܕܢܢܗ ܡܢ ܢܟܠܡܐ ܫܘܢܐ. ܐܡܢ ܬܢ ܢܗܕܐ ܐܡܢ
ܢܚܩܢܐ ܢܟܝ ܕܡܢܗܕܢ ܡܥܡ ܕܥܕܝܡܗ ܡܢ ܡܕܐ. ܕܢ ܡܢܢܢ
ܕܝܠܡܢ ܐܡܩܐ ܕܢܟܝܡܗ. ܐܡܝܗܢܗ ܕܢܢܕܢ ܟܡܕܐ
ܕܕܡܥܘܡܢ ܐܕܝܢ ܡܢܩܢ. ܡܢܗ ܡܥܡܢ ܕܢܡܗ ܢܟܡܗ
ܢܡܕܝ. ܡܢܡܐ ܕܕܡܥܘܡ ܡܢܗܘ. ܕܢ ܠܗ ܡܐܢ ܢܟܡ ܡܥܡܢ
ܡܢ ܕܡܡܐ. ܕܢ ܢܗܝ ܡܢ ܡܢܕܢ ܢܕܗ ܟܝ. ܡܥܡܢ
ܕܝ ܠܗܕܝ ܡܟܝ. ܢܡܐ ܕܝܟܝ ܢܥܗ. ܢܡܐ ܕܝ ܡܢܝ
ܡܝܠܗ. ܡܥܡܢ ܟܝ ܡܢ ܡܝ ܕܝܠܗ. ܢܡܐ ܕܝ ܠܡܟܐ

ܘܒܗܝ ܕܝܢ ܕܐܬܝܢ ܥܠܝܗ ܡܠܟܐ ܕܦܪܣܝܐ ܡܫܬܒܚܝܢ. ܠܡܕܡܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ. ܐܠܦܝܢ ܐܢܫܝ ܕܝ ܚܝܠܐ. ܐܦܝܢܝܢ ܫܘܡ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕ ܢܩܝܢ ܕ ܢܩܝܢ ܕ ܢܩܝܢ ܕ ܢܩܝܢ ❖

ܕܐܠܗ ܢܝܚܐ ܕܘܚܬܐ ܐܝܟܢܐ ܢܗܘܝܢ ܕܚܝܐ ܠܡܕܡܐ. ܐܠܗܐ ܕܡܢܕܐ. ܐܦܠܐܘܬ ܕܚܝܐ ܕܡܐ ܐܦܝ. ܕܐܢܘܬܐ ܕܝܢ ܕܝ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ❖

ܕܐܢܕܐ ܕܝ ܐܠܦܐ ܕܡܬܐ ܐܝܟܢܐ. ܢܗܘܐ ܐܠܗ ܠܡܕܡܐ ܕܡܠܟܘܬܐ ܕܒܝܠܐ. ܐܢܐ ܕܝ ܐܠܦ ܐܠܦ ܕܡܬܐ. ܐܦܝ ܕܝ ܐܠܦ ܐܠܦ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ❖

ܕܝ ܐܠܦ ܕ ܢܩܝ ܕ ܢܩܝ ܕ ܢܩܝ ❖

ܕܝ ܐܠܦ ܕ ܢܩܝ ❖

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ܒܡܫܝܚܐ ܒܟܠܗ ܡܘܬܐ. ܟܕ ܡܬܟܠܝܢ ܕܡܝܬܐ. ܡܝܕܝܥ ܠܫܘܠܡ ܕܢܗܘܐ
ܠܟ ܡܥܒܪ ܡܕܝܢܬܐ. ܡܝܕܝ ܕܫܘܝܐ ܡܕܝܢܬܐ ܠܒܪ ܚܝܐ.

ܥܠܝܬ ܕܢܝܚ ܩܝܡܬܐ

ܒܝܬ ܫܘܡܝܐ ܕܢܫܬܐ ܩܕܝܫܬܐ

ܫܘܡܝ ܐܝܟ ܠܫܢܬܐ ܢܫܬܐ ܡܠܟܘܬܐ ܡܫܬܒܚܐ ܕܥܒܕܝܢ ܡܪܝܢ.
ܕܫܬܝܠ ܡܐܬܐ ܩܕܡܝ ܡܕܝ. ܢܡܠܟ ܕܡܪܝܢ ܡܠܟܘܬܐ ܠܒܪ
ܥܠܡܐ. ܢܠܒ ܡܢ ܡܠܟܘܬܐ ܘܡܬܩܢܐ ܢܥܒܕܘܢ. ܩܕܡ ܠܗ ܠܐ
ܒܢܝܢ ܒܠ ܐܬܪܗ ܢܟܠܗ ܡܢ ܕܡܘܬܐ. ܕܬܪܝ ܢܝܚ ܟܝܢܐ
ܗܘܝܢܐ ܡܫܬܒܚ ܡܠܟܘܬܐ ܕܠܒ ܡܢܢ. ܡܠܟ ܕܠܒ ܠܐ ܩܕܡ ܡܥܒܪ
ܕܥܒܕܝܢ ܒܠ ܕܡܬܩܢܝܢ. ܡܝܕܝ ܕܠܝܠ ܡܢ ܡܢ ܕܢܬܩܢ
ܫܘܬܦܐ ܡܕܝܢܬܐ. ܢܡܠܟ ܕܐܝܟ ܡܬܝܐ ܥܕܡܐ ܠܡܬܩܢ ܡܬܩܢ.
ܡܕܝܡܗ ܕܩܕܡܘܗ ܒܠ ܡܬ ܡܕܝܠܝ. ܡܠܝ ܢܡܠܟ
ܕܩܕܘܢ ܡܢܕ ܕܢ ܕܢܬܩܢ. ܐܝ ܡܡܢ ܕܢ ܡܠ ܕܢ
ܡܢܗܝܕ. ܠܒ ܡܝܕܝ ܕܡܩܕܡܘܗ ܡܢ ܟ ܕܢ. ܕܢܗܘ
ܗܘ ܟܠ ܡ ܠܗ. ܡܝܕܝ ܟܬܗ ܕܢܟܠ ܡܢ ܡܕܢܢ.
ܠ ܢܥܒܕ ܕܠܒܢܬ ܡܠ ܕܢ ܢܫ. ܡܐܠ ܕܢ ܠܡ
ܢܬܩܢ ܕܢܡܢ ܡ ܠܕ. ܕܠ ܢܡܠܟ ܢܡܢ ܕܢ ܢܥܒ.
ܡܠ ܕܠܒܗ ܕܢܬܩܢ ܡ ܠܕ ܢܫ. ܡܠ ܢ ܡ ܠ ܢ ܡ ܠ ܢ.
ܡܢ ܕܠ ܢ ܡ ܠ ܢ ܡ ܠ ܢ. ܡ ܠ ܢ ܡ ܠ ܢ ܡ ܠ ܢ.
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ܐܘܠܐ ܐܬܐ. ܐܠܐ ܐܝ ܫܡ ܡܕܘܬܐ ܡܒܕܩܐ ܚܒܝܒܐ. ܡܕܡܝܢ ܕܝܢ ܠܐ
ܕܡܚܝܢ ܡܝܢ ܚܟܡ ܠܠܐ. ܐܠܐ ܚܕ ܡܗܝܢ. ܐܘ ܚܕ ܫܡܝܢ. ܡܚܕܡܐ
ܠܝܩܐ ܡܢܡܡܝܢ ܡܝܢ ܚܝܠܦܗܐ ❖

❖ܡܠܟ ܕܝܫܘܥ ܕܢܦܠܚܘܢ❖

❖ܒܝܬ ܫܢܐ ܕܐܬܐ ܕܦܗܕܘܢ❖

ܫܘܒܚ ܗܘܐ ܕܡܬܐ. ܦܗܕܐ ܒܗ ܕܡܐ. ܕܡܗܘ ܠܝܠ ܡܢ
ܐܬܪܐ. ܘܦܚܝܠ ܟܝܢ. ܕܢܢ ܢܗܘ ܡܢܝܢ ܒܐܪܥܐ. ܘܦܡܐܪܐܝܢ
ܡܢܕܝܢ ܫܬܐܝܢ ܗܠܝܢ: ܐܦܐ ܕܝܢ ܒܗ ܢܗܘ ܡܝܢ ܠܡܐ. ܕܐܡܪܢ
ܡܝܢ ܕܦܗܕܘܢ. ܕܢܗܘܢ ܡܝܢ ܒܗ ܐܠܡܝܐܝܢ ܕܦܕܝܢ
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ܐܦܗܕܘܢ ܐܠܡܝܐ. ܕܘܕܐ ܐܝ ܢܕܗܘܗ ܕܕܘܡܐ ܦܕܐ
ܡܝܢ. ܡܢ ܕܡܬܐ ܗܠܝܢ ܫܕܢܢ ܡܐܠ. ܘܢܗܕܢܗ ܐܠ
ܗܘܕܐ ܕܐܡܝ ܕܐܢܗܢ ܡܐܠ. ܘܢܗܕ ܡܝܢ. ܕܢܗ ܕܐܡ ܕܢܡܠ
ܠܢܐ. ܘܦܬܐ ܗܠܝܢ ܐܝܠܐ ܒܠܒܕܗ ܠܒܢܗ ܡܢܘܠܐ.
ܐܠܐ ܡܢܐ ܐܝܠ ܡܢܐ. ܕܐܐ ܕܐ ܕܢ ܡܢ ܕܢ ܐ | ܐ ܠܐ ܠܐ Fol. 192a.
ܒܢܒܢܐ ܕܐܢܐ. ܠܐ ܐܝ ܐܠ ܐܢ ܕܢܘܐ ܐܐ | ܐ ܠܐ ܠܐ
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ܥܠܡܐ ܒܝܫܬܐܘܢ ܕܒܗ ܐܝܟ ܙܘܪ. ܡܝܢܝܢ. ܡܦܠܓܐ.

܀ܡܐܡܪܐ. ܚܕܐ ܀

܀ܒܝܫܬܐܘܢ ܕܡܠܐܟܐܝܐ ܀

ܫܘܬܐ ܗܘܬ ܐܦ ܕܡܠܐܟܐܝܐ. ܟܬܒܐ ܕܡܝܡܪ ܡܪܝܐ. ܕܒܗ ܡܐ ܟܝ ܩܘܕܫܐ ܕܫܘܬܦܐ ܚܝܐ. ܡܢ ܒܫܡܐ ܕܫܘܡܝܐ ܕܒܝܬܐ ܡܠܟܘܬܐ. ܗܢܐ ܦܘܬܐ ܗܝܟܢܐ. ܫܝܐ ܡܐ ܕܐܝܟܡܝܢܐ ܡܕܝܢܬܐ. ܦܘܩ | ܩܘܡܐ ܕܩܠܗܘܢ ܫܬܝܐ. ܦܘܩܝܢ ܡܐ ܕܐܝܬ ܕܒܝܬ. Fol. 191b.
ܕܡܬܐ ܐܠ ܒܫܬܘܢ. ܐܡܪܝܢ ܐܢܘܢ ܟܝ ܐܝܟ ܐܝܬ ܕܥܕܝܢ ܕܐܠܗܐ. ܕܐܡܪ ܡܪܝܐ ܡܐ ܕܡܕܝ. ܕܐܡܪ ܡܪܝܐ ܡܐ ܕܒܝܬ ܡܠܟܘܬܐ. ܐܝܟ ܕܒܝܬ ܡܠܟܘܬܐ ܕܐܠܗܐ. ܐܦ ܟܕ ܡܬܟܢܝܢ ܡܢ ܐܠܗܐ. ܐܦ ܟܕ ܡܬܟܢܝܢ ܡܢ ܐܠܗܐ ܕܟܠ ܡܕܝ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ. ܡܢ ܐܠܗܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ ܕܟܠ ܥܠܡܐ. ܡܢ ܐܠܗܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ ܕܟܠ ܥܠܡ

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Fol. 190b.

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Fol. 190a ܗܘܟ ܟܘܟ ܐܢܟ ܟܕ | ܢܟܕ ܘܘܗ ܟܗ ܡܢܟ ܢܕ ܕܝܢܟ.
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Fol. 189b. ܕܝ ܢܝ | ܟܡ ܡܣܡܝ ܟܡ ܢܟܬ. ܡܢ ܬܟ ܬܡ ܬ
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ⲗⲁϩⲙ ⲛ̀ⲧⲉ. ⲛ̀ⲥⲙⲏⲉⲓⲥ ⲧⲙⲉⲩⲏⲓⲧⲏ ⲗⲁϩⲟ ⲛ̀ⲥⲁ. ⲟ̀ⲗⲓⲗⲓⲥⲟⲩ ⲙⲉⲛⲏ
ⲙⲡⲗⲁⲁⲩ ⲙ̀ⲡⲛⲟⲩ ⲙⲁϥⲉ ⲙⲁⲟⲩ ⲛⲁⲙ ⲉⲛⲁ. ⲁⲛ ⲙⲡ ⲙⲉⲩⲉⲓⲗ ⲙⲁⲟ
ⲛ̀ⲥⲁ ⲟ̀ⲃⲓⲧⲓ ⲧⲉⲩⲏⲓ. ⲟ̀ⲃⲏⲧⲉ ⲙⲡ ⲙ̀ⲡⲛⲟⲩ ⲙ̀ⲡⲉⲛⲁϩ ⲙⲁϩⲉ. ⲟⲩⲗⲓⲗⲓⲥⲟⲩ
ⲟⲩⲗⲁⲙ ⲧⲉⲛⲓⲗⲁϩⲉ ⲙⲁⲩⲉⲙⲁ ⲗⲓⲙⲁ. ⲟϥⲏⲕⲛⲉϩⲉ ⲁⲙⲛⲉϩⲉ ⲛ̀ⲧⲁⲙⲁⲥ
ⲙⲁⲟ ⲟⲩⲗⲁⲙ ⲩⲓⲗⲓⲛⲉⲩ ⲙⲁⲉ ⲉⲛ. ⲟϥⲉⲛⲉⲩ ⲟⲩⲗⲁⲙ ⲙⲡⲉⲛⲁϩ ⲛ̀ⲧⲁⲙⲁⲥ
ⲛⲉⲛ ⲟⲩⲛⲟⲩ ⲙⲡⲉⲙⲟⲩⲧⲉⲙ ⲙⲁⲟ ⲟⲩⲗⲁⲙ ⲙⲡⲉⲛⲁϩ ⲛ̀ⲧⲉ. ⲁⲙⲉⲛⲉ ⲙⲡⲉⲛⲁϩ
ⲛⲉⲁⲁⲩⲉⲙ ⲙⲡⲉⲛⲁϩ ⲙ̀ⲡⲉⲛⲟⲩⲧⲉ ⲙⲁⲟ ⲛⲉⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ.
ⲛⲉⲛⲁⲩⲉⲙ ⲙⲡⲉⲛⲁϩ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ. ⲛⲉⲛⲁⲩⲉⲙ
ⲙⲡⲉⲛⲁϩ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ ⲛⲁⲙ ⲛⲁⲙⲁⲥ. ⲛⲉⲛⲁⲩⲉⲙ ⲙⲡⲉⲛⲁϩ

ܒܪܝܫܝܬܐ ܕܐܢܬ ܟܝܬܐ ܕܝܠܟܘܢ. ܐܦܝ ܠܟܘܢ ܫܪܝܬܐ. ܒܪܟ ܡܪܝܐ
ܡܪܝ ܟܠܗ ܒܝܬ ܟܢܘܫܬܐ ܕܐܠܗܝܢ. ܕܒܝܬ ܡܕܒܚܐ. ܐܦܝ ܡܪܝ
ܒܪܟܐ. ܐܦܝ ܠܘܠ ܕܒܚܐ ܕܟܠܗ ܫܢܬܐ ܕܒܚܐ ܐܝܟ. ܕܒܫܘܡܐ
ܕܝܡܝ ܕܟܬܒܐ ܐܠܦܝ ܡܢ ܕܐܝܟ . . ܡܝܟܐ ܕܒܟܝܐ ܐܝܟ ܡܝ
ܕܐܝܟ. ܒܟ ܒܝܬܐ ܕܢ ܕܒܚܐ ܡܝ ܐܝܬܝܐ ܐܠܦܝ ܡܝ.
ܕܐܬܐ ܠܘܠ ܕܐܝ ܟܐ ܠܟܘܢ ܕܢ ܡܟܝܒ ܕܐܝ ܕܟܐ ܕܟܝܠ ܕܐܝ
ܒܟܝ ܡܟܝܠܬܐ ܕܒܚܬܐ ܕܒܚܝܢ. ܕܒܝܡܐ ܡܬܬܐ ܕܒ
ܕܒܚܝܢ. ܐܝܟ ܕܝ ܐܬܐ ܟܝ ܐܝ ܟܝ ܕܐ | ܡܝܐ ܕܡܟܝ ܡܝ. Fol. 188a
ܕܒܚܝܢ ܡܟܬܐ ܡܢ ܠܟܘܢ. ܕܒܝܡܝܕ ܡܝ ܒܟܝ ܕܒܬ ܟܝܢ.
ܠܝ ܕܒܝܝ ܟܚܐ ܕܒܚܬܐ. ܒܚܐ ܐܠܦܝ ܡܝ. ܐܢ ܟܢ
ܠܟܐ ܒܢ ܕܐܬܝܐ ܕܟܝܠܐ ܟܝ ܒܢ. ܐܢ ܟܢ ܡܝ ܟܝ ܒܢ
ܕܝܢ. ܟܝ ܟ ܡܟܟ ܕܐܬܐ ܕܐܝ ܐܝ ܕܐ. ܠܝ
ܟܡܝܡܢܐ ܬܢܝ ܠܡܐ ܠܡܐ. ܐܦ ܕܝ ܠܡܐ ܒܟ ܟܡܐ
ܡܟ ܐܝܟܝ. ܕܒܝ ܡܟܝ ܕܝܡܐ. ܠܡܐ ܡܝ ܟܝ ܠܝ
ܕܟ ܡܡܐ ܠܟܐ ܡܟ ܡܟ. ܠܟ ܕܟ ܒܟ ܟܝ
ܠܟܐ ܕܐܝ. ܟܝ ܠܟ ܡܟܝ ܡܝ ܠܟܘܢ. ܡܝ ܕܐ
ܠܟ ܡܟ ܟ ܡ ܡ ܡ

ⲉⲓⲙⲟⲩ. ⲉⲓⲟⲩⲉⲓⲉ ⲉⲧⲉⲙⲁⲛⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲉⲓⲟⲩⲉⲓⲉ ⲉⲧⲉⲙⲁⲛⲟⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲕⲁⲓ. ⲁⲩⲱ ⲙⲡⲉⲛⲟⲩⲱⲛϩ ⲉⲣⲟⲓ ⲛⲉⲙⲁⲩ. ⲁⲩⲱ

ܒܬܟܝܢ ܐܝܟܢܐ ܕܡܢܗܝܢ ܐܝܟܢܐ ܡܢܐ. ܗܢܐ ܕܝܢ ܡܠܟܐ
ܡܢܗܘܢ ܘܡܢܐ. ܡܚܐܡܝܢ ܫܒ ܡܢܐ. ܡܢܐܢܐ ܐܝܬܐ
ܡܢܝܢܐ. ܡܫܡܝܢ ܠܡܕܫܢ ܡܟܬܒܢ ܐܝܟܢܐ ܡܢܐ ܕܝܢ.
ܟܕ ܫܝܢ ܒܕܟܢ ܒܟ ܟܢܐ. ܡܢܐ ܕܝܢ ܕܡܢܐ ܫܢ ܡܢ
ܐܒܗ ܕܐܢܫ ܫܝܢ ܡܢ ܡܢ ܡܢܗܝܢ. ܡܢܐ ܕܝܢ ܐܢܐ ܡܢ
ܡܠܟܐ ܕܝܢ. ܟܕ ܡܫܬܡܥ ܡܢ ܡܢܐ ܡܢܐ ܕܡܫܬܡܥ ܡܢ
ܡܫܬܐ ܕܝܢ. ܟܕ ܡܫܬܡܥ ܕܝܢ ܡܢ ܐܠܗܝܢ ܕܡܫܬܡܥ ܡܢ
ܟܬܝܢܗܝܢ | ܕܡܫܝܚܐ. ܐܡܪܐ ܕܝܢ. ܐܡܪܘ ܕܐܫ ܠܒ ܡܢܐ ܐܠܗܝܢ Fol. 187a
ܐܡܪ ܕܡܫܝܚܐ ܫܢ. ܐܘ ܢܐ. ܡܢ ܕܝܢ ܐܡܪ ܕܝ. ܕܡܢܐ ܡܠܟܐ
ܫܢ ܟܝ. ܡܚܝܐ ܫܢ ܟܝ. ܡܕܡܢ ܕܐܢܡܪ ܕܡܕܘ ܠܒ. ܡܢ ܫܐܡ
ܕܝ ܡܕܢ ܟܢ ܡܟܒ. ܡܒ ܡܢ ܡܢ ܐܠܗܝܢ. ܡܡܠܐ ܢܫܬܕ
ܐܢܐܠܗܝ ܡܢܐ. ܡܢܐ ܐܝܬ ܐܝܟܢܐ ܒܟܢܐ ܕܝܣܟܐ ܐܟܢ.
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ܐܢܢ ܕܟܢ ܡ ܡܡܝܢ ܡܢܝܢ. ܡܢܒ ܕܝ ܟܐܢ ܫܢ. ܡܒ
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ܕܒܢܝ ܡܢ. ܕܝܢ ܕܝ ܡܢܡ ܡܠܟܐ. ܡܢ ܠܡܡ
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ܡܢܢܢܡܐ ܡܢ. ܡܢܒ ܒܕ ܡܢܝܠ ܡܢ ܡܠܟܐ ܕܡܢ

ܕܡܬܒܥܐ. ܘܟܕ ܡܛܠ ܕܥܡܪܐ ܕܢܦܠܘܢ ܡܢ ܫܡܝܐ. ܐܝܟ ܕܥܒܕܘ
ܐܝܬܘܗܝ ܟܝܢܐ ܒܐܪܥܐ. ܟܕ ܕܝ ܡܬܚܙܝܢ ܒܡܬܒܥܐ ܡܢܗܝܡܢܘܬܐ ܡܛܠ ܕܝ.
ܘܟܕܐ ܡܢܟܝܢ ܠܝ ܕܠܐ ܡܢܟܠ ܢܦܫܐ ܩܛܠܐ ܠܢܦܫ. ܘܟܕ ܡܛܠ
ܥܡܪܐ ܕܒܠܟ ܡܘܡܝܢܐ. ܘܟܕ ܗܢܘ ܕܥܒܕܝܢ ܥܡ ܡܘܡܝܢܐ
ܒܕܡܐ ܒܠܟ. ܐܡܪ: ܩܛܠܝܢ ܠܝ ܘܠܝ ܠܡܠܟܐ. ܘܩܡ
ܠܩܗܡܐ ܗܢܘ ܫܡܝܗ. ܘܟܕ ܥܒܕ ܥܡܗ ܥܒܝܕ ܥܡ ܠܩܗܡܐ.
ܦܠܓܕܢܐ ܐܡܪ: ܘܟܕ ܡܛܐ ܡܛܥܢ | ܒܟܝܢ ܕܠܐ ܠܡܩܛܠ. ܐܝܟ Fol. 186b.
ܠܩܗ ܠܒܢܐ ܡܢ. ܟܕ ܥܒܝܢ ܠܡܩܛܠ ܘܟܝܢ. ܦܡܟܝܢ ܡܛܐ ܠܝ.
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ܟܕ ܡܢܗܝܢܐ ܡܛܐ ܕܢܩܛܠ ܕܐܒܕܢ ܟܕ ܐܬܐ ܕܡܐ. ܘܟܕ ܗܢܘ
ܥܡܝܢ ܒܟܝܢ ܠܒܢܗ. ܟܕ ܐܬܐ ܡܛܐ ܕܢܦܠܘܢ ܦܠܓܘܬܗ ܡܫܬܘܗ
ܘܟܝ ܡܠܟܐ ܕܒܢܗ. ܘܟܕ ܠܝ ܒܝܠܟ ܡܢܟܐ. ܐܝܟ ܡܛܐ ܕܟܬܒ
ܡܢ ܟܘܡ. ܡܢܗܝܡܢܘܬ ܡܛܐ ܕܝ ܒܥܝܢ. ܕܠܡܢܐ ܕܢܦܠ
ܕܢܒܠܗ ܡܗܒ. ܘܗܘܒ ܢܡܘܡܢ ܕܡܠܟܐ. ܘܐܦ ܕܒܢܐ. ܘܟܕ
ܢܡܘܒ ܠܝ ܡܢܡܘܕܒܐ. ܟܝܢ ܡܛܐ ܡܢܝ ܕܢܩܡܘܡ ܢܦܫܐ.
ܘܩܡ ܠܩܗܡܐ ܗܘܐ ܒܟܝܢ ܡܛܝ ܠܡܕܝ. ܘܡܟܝ ܢܢܐ ܠܝ
ܠܡܕܢܐ. ܡܢ ܡܛܐ ܕܢܩܛܠ ܠܡܕ ܟܝܢ ܠܡܕ. ܘܡܢܗܡ
ܠܩܗܡܢܐ ܕܢܩ ܕܡܢ ܟܡܐ. ܡܢ ܗܘ ܦܟܐ. ܟܡܢ ܠܒܢ
ܢܡܒܐ. ܟܠ ܡܢ ܕܟܢ ܕܢܒܗ ܕܢܩܘܩܘܢ ܡܢܗܝܡ ܡܛܐ. ܘܟܕ
ܡܢܝܠ ܡܛܐ ܩܩܡܢ ܘܡܢܗܝܡܢ ܡܛܐ. ܘܩܟ ܗܘܐ ܢܝܢ ܡܛܐ.
ܠܡܕܢ ܟܡ ܕܟܢ ܕܢܕ ܠܡܕ. ܟܕ ܠܝ ܢܟܡ. ܘܗܘܐ ܕܢ ܡܢ ܡܢܕܢ
ܡܢ ܕܢܘܩܕ ܡܢܗܕ. ܘܡܢܟܝ ܡܢ ܡܕܢܢ ܘܡܢܡ ܡܛܐ ܠܝ
ܢܒܠܗܘ. ܘܠܡܢܝ ܕܢܘܠܡ ܕܗܢ ܡܢܢ ܡܛܐ. ܡܢ
ܡܛܐ ܕܝ ܠܩܗ ܡܠܟܐ ܡܢ. ܘܟܕ ܡܢ ܕܢܗܢܠܡܢ ܠܝ. ܘܟܕ

ܩܒܕܦܡܘܢܝܐ. ܒܕܡܐ ܐܝܟܐ ܕܟܠܗܘܢ ܒܢܝܢܐ ܕܒܡܕܝ ܕܝܘܢܝܐ
ܗܝܕܝ. ܐܝܟܐ ܝܗܘܕܝܐ ܕܟܠܒܝܐ ܗܝܐ ܐܝܟ ܫܡܝ. ܢܡܝ ܟܠܒܐ ܕܝܘ
ܒܕܡܐ ܢܒܝܐ. ܢܒܝܐ ܐܝܟ ܕܝ ܡܢ ܡܕܝܢܬ ܟܢܝܐ. ܘܡܢܝ
ܒܕܒܐ ܕܝܢܐ. ܢܒܝܐ ܐܝܟ ܡܢܕܝܐ ܕܟܠܗܝ ܝܢܐ ܕܝܢܐ
ܕܟܢܝܐ. ܝܟܐ ܕܝ ܕܝܢ ܐܝܟ ܟܝ ܝܒܝܐ ܗܝܕܝ. ܢܘܟ ܕܘܒ ܕܝܢܝ
ܕܡܐ ܕܝܢܐ ܟܢܝܐ. ܕܡܡܐ ܐܝܟ ܕܝܡܐ ܕܒܟܝܐ. ܢܝܡܐ
ܕܟ ܕܝ ܡܕܝ ܟܝ ܟܢܝܐ | ܢܟܐ ܕܒܝܐ. ܐܒܕ ܟܝ ܢܡܐ ܕܝܡܐ ܟܝܐ Fol. 186a.
ܦܝܢܝܐ. ܡܟܝ ܕܝܡܝ ܐܝܟ ܢܟܐ ܕܝܡܐ ܡܟ ܢܕܐ. ܦܕܟ
ܡܕܡܝܢ ܐܝܟ. ܡܟܝ ܕܟ ܗܘܐ ܡܟ ܡܕܝ ܡܟܐ ܕܝܢܐ. ܐܒܕ
ܟܝ ܐܝܟ ܟܝ ܕܦܝܢ. ܕܡ ܢܡܐ ܡܕܝ ܟܝ ܐ ܕܢܡܐ. ܡܕ
ܗܕ ܢܟܐܝ. ܡܟܐ ܗܕ ܕܝܡܐ ܦܝܢ. ܡܕ ܐܝܟ ܐܝ ܡܕ
ܟܝ ܐܝܟ ܕܝܢ. ܦܝ ܡܕ ܢܡܐ ܡܕ ܡܕ ܡܕ ܡܕ ܡܕ ܡܕ ܡܕ
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ܐܬܝܠܝܢ ܥܡܗ ܠܒܪ ܡܠܟܐ ܕܡܨܪܝܢ ܕ

ܕܢܚܬܢ ܡܬܡܫܝܢ ܢܫܐܠ ܡܢ ܕܐܝܟܢܬܐ ܠܡܬܘܢ ܒܬܘܒܬܐ. | ܟܕ Fol. 185a.
ܢܐܡܪ ܠܟܘܢ ܕܢܫܬܢ ܕܒܬܐ. ܐܠܐܡܬܢ ܐܝܟ ܡܕܡܐ ܬܡܗ.
ܕܢܫܐ ܕܐܝܟܢܬܐ ܕܢܫܬܢ. ܕܠܐ ܡܕܝܬ ܡܕܡܕܐ. ܢܝ ܡܝܘܬ ܬܬ
ܘܕܝܬ ܬܘ ܫܬܘܠ. ܟܕ ܡܐܝܬܝܬ ܠܟܬܘܗܝ ܕܢܬܠܗ. ܐܠܐܡܬܢ ܕܝ
ܬܡܗ ܡܗ. ܕܢܫܐ ܕܐܦܠܟܐ ܫܠܡܘܢ ܕܡܘܕܬܐ. ܕܢܝ ܡܕܚܘ
ܡܘܦܕܝ ܠܢܝܟ ܕܡܐܝܬܝܬ ܠܗ. ܢܕܝܡܘ ܫܟܝ ܡܠܝܠ ܡܝ
ܬܘܡܬܐ ܒܢܝܢܐ. ܐܦܝ ܠܠܐ ܢܩܠܟܘ ܐܝܟܘ. ܕܒܘܒܬܗ ܣܟܝܬܐ ܝܡܘܬ
ܠܟܘ. ܐܝܟܐܘܐ ܠܬܐܦܐܝܗ ܕܡܕܒܣ. ܢܒܝܢܕ ܠܐ ܐܕܟܘ
ܡܣܒܬܟܘ ܠܘܡܕܬ ܕܐܝܟܢܬܐ ܠܐ ܡܕܚܬ ܢܫܐܠ ❖

❖ܡܠܬ ܕܝܣܝܣ ܕܢܘܠܘܓ❖

❖ܕܝܣܬܐ ܕܢܘܡܕܘܬܐ❖

ܣܘܡܢ ܐܝܟ ܬܗ ܬܗܕܝܐ ܠܕܝܕܬ ܕܟܘܬܐ ܢܘܡܕܘܬܐ.
ܕܝܡܬܐ ܕܥܘܬ ܬܗ ܕܝܟܬܐ. ܐܢܐ ܬܗ ܢܟܬ ܕܝܣܬܢܐ ܕܟܡܕܝ
ܕܟܬܗ. ܐܢܐ ܬܗ ܕܢܬ ܐܦܕܝܡܬ. ܐܢܟ ܕܣܬܢ ܠܡܕܝܗܝܐ.
ܐܢܬ ܡܕܡܐ ܡܕܐܐ ܠܕܡܘ ܠܐ ܬܟܬ ܡܗ. ܢܠܐ ܒܬܒܬ ܡܕ
ܢܐ ܡܗ ܠܡܐ ܐܕܢܬ. ܕܠܐ ܬܟܬ ܡܗ ܕܢܬ ܢܟܬ ܬܘ
ܒܥܠ. ܢܠܐ ܢ ܟܬܬ ܕܐܬܬ ܡܗ ܕܢܬܝܡ ܡܕܐ ܥܕܬ
ܠܡܐ ܥܕܬ ܡܕܢܬ. ܐܦ ܐܡܐ ܠܐ ܢܟܬ. ܕܡܐ ܬܕ ܡܕ ܟܬ
ܐܕܬ. ܒܗܐ ܡܕ ܘܥܕܬ ܢܐ ܡܗ ܠܗ. ܕܡܒܟܠ ܡܗ ܐܡ
ܟܢܕܬܐ ܕܢܐ ܡܗ ܠܡܐ ܕܡܕ. ܐܦ ܐܡ ܠܐ ܢܟܬ. ܕܡܐ ܬܕ ܡܕ
ܡܬܢ ܡܗ ܠܡܐ ܒܟܬܐ. ܐܦ ܐܡ ܕܝ ܒܟܬ ܡܕܡܐ ܬܟܬ
ܡܗ ܦܡܢܝܬ ܟܠܬܐ ܕܢܬ. ܡܢܟܬ ܢܟ ܡܬܬ ܠܡܐ
ܡܕܐ ❖

ܒܝܬܗ. ܕܒܥܕܗ ܕܝܢܐܝܬ ܠܡܗܝܡܢܘܬܗ ܡܦܠܓܝܢ. ܐܦܝܠܘ ܗܠܝܢ ܟܝ
ܠܚܡܕܗ. ܐܢܫܐܝܬ ܕܢܗܕܗ ܬܗܘ ܒܥܕܗ. ܕܝܢ ܬܗܝ ܗܕܝܢ ܢܥܒܕܝܠܗ.
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ܐܝܟܡܐ ܕܢܬܬܐܡ ܕܦܟܝܡܐ

ܢܬܬܐܡ ܕܟܡܕܢ ܙܠܟܠܝ

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ܕܝܣܘܢ ܕܡܢܗܕ ܡܢ ܫܠܡ. ܐܡܪ ܘܒܟܐ ܒܠܒܠ ܕܐܟܐ ܥܬܝܪ. ܒܩܐ
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ܫܢ ܢܢ ܕܝ ܡܢ ܠ ܫܢ ܢܢ ܗܠ ܗܢ. ܗܘܢ ܙܡܢ ܠܝ.
ܕܢܢ ܠܝ ܢܢ ܠ ܢ ܢ ܢ ܢ ܢ ܢ. ܡܠ ܫ ܠ
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ܒܝܕܟ ܕܚܫܝܢ ܡܢ ܬܢܝ ܡܕܝܢܬܐ. ܐܝܟ ܒܟܝܬ ܡܢ ܟܦܪܐ ܡܫܚܬܐ
ܕܐܢ ܕܚܫܝܢ ܕܢܝܚܐ ܗܟܝܡܬܐ. ܚܝ ܐܝܟ ܐܢܬܝܡ ܗܦܟܝܢ ܕܘܚܝܐ.
ܐܝܟ ܕܐܢܬܝܢ ܡܢ ܡܫܚܬܐ ܕܝܥܩܘܒ. ܘܐܝܟ ܗܦܟܝܢ ܚܝܐ.
ܐܝܟ ܕܢܦܩܘ ܕܒܟܝ ܒܝܡ ܕܝܢܐ. ܐܝܟ ܒܟܝܠܘ ܠܟܝܢ ܡܕܝܢܬܐ ܕܡܚܝܢܐ.
ܐܝܟ ܕܫܦܝܪܘ ܡܢܗܘܢ ܕܒܝܬ ܡܫܝܚܐ. ܐܝܟ ܕܢܦܩܘ ܡܢ
ܒܝܬ ܕܡܘܕܝܢܐ ܗܢܘܢ. ܘܡܢܬܝ ܠܟܝܢܐ ܡܚܝܢܐ ܐܝܟ ܕܢܦܩܘ. ܐܝܟ
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ܫܡܝܢ ܕܝܢ. ܘܡܝܕܝ ܕܢܝܢ ܡܕܝܢ ܡܫܝܚܐ. ܐܝܟ ܕܝܚܝܢ ܕܢܝܚܝܢ
ܡܫܚܬܐ ܡܢ ܒܝܢܬ ܒܫܝܒܬ. ܐܝܟ ܕܝܚܝܢ ܠܢܢ ܬܢܝܬ. ܕܝܢ
ܕܢܦܠܘ ܒܟ ܐܢܬ ܐܝܟ ܗܘܝ. ܗܠܝ ܕܝ ܕܝܢ ܕܢܟܬܐ ܢܝܢ
ܐܢܬ ܬܝܟܘ ܕܡܢܝܢ ❊ ܚܝ ܒܡܕ ܕܝ ܦܘܬܐ ܦܩܘܦ ܒܝܬܡܐ
ܕܢܝܡܢܘܬܐ ܕܟܝܢ. ܕܝܢܝ ܒܟ ܢܝܢ ܡܝܡܬ ܟܝ. ܒܝܢܚܝ
ܫܢܬ ܡܢ ܐܝܡܘ. ܘܡܝܘ ܕܟܬܝܒܘ ܕܢܘܢܝܠܟ. ܒܝܒ ܟܝܬ ܗܘ ܗܠܝ
ܕܝܡܝܢ. ܡܫܒܬ ܐܝ ܕܝ ܢܝܢ ܡܢ ܢܝܢܝܐ ܕܝܟܝܢ. ܕܢܒܝ ܡܢ ܗܠܝ
ܕܝܡܝܢ ܡܢ ܐܝܡܘ. ܘܡܝ ܕܝܢ ܢܝܢ ܡܢ ܢܝܢ ܕܝ ܢܝܡܟܝ
ܒܝܬܝ ܒܝܡ. ܒܡܟܝ ܠܡܦܝܢ ܡܒܝܢ ܒܡܝ ܠܡܝܢ. ܘܡܝ
ܢܝܢ ܠܝܢܝ ܕܢܝܡ. ܘܠܝ ܢܝܢܡ ܘܡܝ ܡܟܝܢ ܕܡܝܢܝܡ.
ܡܢܝ ܠܝܢ ܕܡܝ ܕܝ ܢܝ ܕܝ ܢܝ ܡܢ. ܡܝ ܕܝ ܢܝ ܕܝ ܢܝ ܡܢ. ܡܢ ܕܝ ܢܝ ܕ
ܕܝ ܢܝ ܡܢ. ܡܝ ܢܝ ܡܢ ܢܝ ܢܝ ܡܢ. | ܡܢ ܕܝ ܢܝ ܢ. Fol. 184a.
ܒܝ ܢܝ ܡܢ ܕܝ ܢܝ ܕܝ ܢܝ ܡܢ. ܢܝ ܕ ܕܝ ܢ ܡܢ. ܢܝ ܢ ܡ ܢ
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ܡܪܝܡܬܐ. ܐܝܟܐܝܢ ܠܐܘ ܬܠܬܐ ܫܢܝܢ. ܕܢܗܘܐ ܕܡܘܡܝܢ. ܐܦܢܝܢ
ܠܟܝܢܐ ܗܘ ܦܩܚܘܗܝ ܠܡܪܝܡ. ܐܦܝ ܟܐܠܐ ܥܬܝ ܒܦܠ ܢܟܝܢ
ܡܫܝܚܐ. ܟܝܠܗ ܕܢܗ ܕܢܬܩܢܘܢ ܐܝܟܝܠܐܝܢ ܦܩܝܕܐ
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ܐܦ ܡܢ ܐܝ

ܟܬܘܒܐ ܕܐܒܝܢܝܐ ܡܫܘܚܐ. ܘܟܬܒܘܗܝ ܕܐܒܝܢܝܐ ܕܟܠܗܘܢ ܙܒܢܐ ܕܐܬܝܢ ܠܡܫܚܐ. ܗܘܐ ܕܥܒܕ ܠܡܫܚܐ ܕܐܬܝܢ ܠܡܫܚܐ ܕܥܒܕ ܠܗ ܡܢ ܟܠ ܡܕܝܢܬܐ. ܕܒܬܪܝܗ ܡܫܝܚܐ ܕܐܝܟ ܟܕ ܡܫܬܡܥ ܠܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܟ ܟܕ ܡܫܬܡܥ ܠܗ ܡܢ ܟܠ ܡܕܝܢܬܐ. ܘܐܡܪܝܢ ܠܗ ܐܝܟ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܟ ܡܢ ܟܠ ܡܕܝܢܬܐ. ܟܕ ܡܫܬܡܥ ܠܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܟ ܡܢ ܟܠ ܡܕܝܢܬܐ. ܗܘ ܕܝܢ ܕ

ܐܘܢܐ ܕܝ ܢܚܘܢ ܒܚܒܝܒܐ ܢܦܠܘܢ: ܒܟܠ ܡܕܝܢܬܐ ܡܫܬܐ. ܢܫܟܚ ܕܡܝܢܟ
ܬܚܘܡܗܘܢ ܗܘܘܢܢ ܡܢ ܚܢܢܢ ܚܠܘܢ. ܠܐ ܐܘܢ ܕܝ ܡܝܢܟ
ܕܠܐ ܒܥܕܒܐ ܐܘܡ. ܢܠܐ ܡܝܢܟ ܠܐ ܗܘܘܢܗܘܢ ܕܢܦܠ ܢܦܠ. ܣܢ
ܕܝ ܕܟܬ ܢܚܝܟܟܗ ܗܘܘܢ. ܡܝܢܟ ܕܗܝܟܬܢ ܣܘܕܬܐ. ܘܗ
ܕܚܕ ܗܝ ܗܕܡܕܗ ܕܕܝܘܬܘܬܐ ܡܥܚܝܗ ܐܘܢ. ܢܫܟܚ ܕܢܘܢ
ܚܢܬܘܬܐ ܣܘܐ.

ܐܝܠܐ ܕܢܬܫܒ ܕܢܢ ܡܫܬ ܐܢܢܦܠ ܒܢܢܬܐ

ܐܝܠܐ ܕܢܬܫܒ ܕܢܢ ܦܠܘܢܝ ܒܢܢܬܐ ܕܡܫܬܐ

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ܟܝܠ ܣܬܘܬ ܕܢܗܐ ܕܢܢܟܐ ܕܢܗܕܝܢ. ܘܗ ܕܢܢܟ
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ܟܣܦܬܐ ܕܝܢܬܒܝ. ܐܠܝܢ ܐܢܘܢ ܕܝܠܝܠ ܡܢܝ. ܡܝܢ
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ܕܝܠܝܠ ܥܠܐܗ ܣܠܩܐ ܠܢ ܒܝܒ ܒܥܒܝܢ ܐܝ ܒܝܒ ܢܝ
ܟܝܣܢ ܠܣܝܢ.

ܚܘܒܐ ܕܝ ܠܣܝܢ ܒܝܢ ܚܘܢ ܐܢܘܢ ܟܝܢܝܢ. ܐܒܝ ܡܝܝܐ ܡܪܝ.
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ܕܝܢܗ ܕܝܟܢ. ܕܢܢܝ ܡܪܝ ܐܢܘܢ ܕܢܝ. ܠܢ ܗܢܝ ܐܢܘ ܚܕܝܢܝ.
ܐܠܝܠ ܚܗ ܢܝܢ. ܕܢ ܡܗܒܢ ܠܢ ܕܒܝܢ ܕܝܢ ܐܢܘ ܡܢܡ.
ܐܝܢ ܣܡܟ ܢܗܣܝܠ ܢܗܝ. ܐܢܗܒܢ ܐܝ ܕܝ ܕܐܢ ܐܝ ܒܢܢ.
ܚܗ ܕܝ ܙ ܠܢ ܐܢܢ ܕܡܢܡ ܐܢܢ ܕܢ ܕܝ ܡܢ.
ܐܠܣܢ ܕܝ ܢܡ. ܕܟܢ ܡܢ ܐܢ ܡܢ ܐܢ ܕܝ ܡܢ.
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ܠܢ. ܕܢܡܢ ܡܢ ܐܝ ܕܝ ܡܢ. ܡܢ ܐܢ ܡܢ ܕܝ ܡܢ
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ܘܢܐ. ܗܘܐ ܠܗܕ ܐܢܬܝ ܕܥܒܕܐ ܒܕܡܘܬܐ. ܗܫܐ ܒܗܘܬܐ ܫܒ ܘܒܝ ܕܒ
ܡܢܝܠ. ܐܠܗܝܬܐ ܠܐ ܢܗܒ ܡܢܐ ܐܠܐ ܕܡܝܐ. ܕܠܐ ܒܠܒܠ ܫܢܝܐ
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ܡܢܐ ܠܗ ܕܡܘܕܐ. ܐܦܢܝܢ ܕܫܒ ܠܐ ܢܝܢ ܡܢܐ. ܒܕܫܒ ܐܦ
ܢܘܢܐ ܕܗ ܘܒ ܕܡܐ ܕܡܐ ܒܥܒܕ. ܐܕܝܫܘܒ ܕܢܘܝܠ ܠܗ
ܥܡܘܢܐ. ܐܒܕ ܢܥܘܢܕܗ ܡܘܒ ܢܡܒ ܢܡܕ ܠܗ. ܠܐ ܐܢܝ
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ܢܡܒ. ܐܦ ܐܡܢ ܢܡܒܐ. ܡܥܢ ܡܥܕܐ. ܕܡܡܠܐ.
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ܒܪܝܟܘܬܐ ܕܐܠܗܐ. ܘܒܬܪ ܕܡܐ. ܕܡܬܪܡܐ ܗܘܐ ܘܟܬܒܘܗܝ
ܠܗ ܡܢܗܘܠܟܐ ܕܡܪܝܕܬܐ. ܐܦܝ ܕܝܢܬܐ ܡܠܟܘܬܐ ܕܢܟܬܐ ܕܡܪܝܡܐ
ܥܠܡܐ ܫܪܝ ܒܟܝܪܬܐ. ܬܘܒ ܐܬܝܬ ܗܘܐ ܡܐܝ ܕܡܐ ܕܐܒܕܬܐ ܕܝ ܡܢܗ.
ܟܐܢܐ ܕܝ ܐܒܕܬܐ. ܐܢܬܡܝܢ ܠܡܠܟܘܬܐ ܥܠܝܐ ܫܪܝ
ܬܪܬ. ܕܢܝܐ ܕܝ ܠܫܘܬܐ ܐܦܬܐ. ܐܦܝܠܐ ܗܘܐ ܡܝܐ. ܐܢܗܐܡܬܐ
ܐܬܐܕܢܐ ܠܢܟܘܬܐ. ܐܡܠܟܘܬܐ ܕܐ ܢܬܐܝܠ ܠܗ ܡܢܡܐ. ܬܗܠ ܒܗ
ܬܡܬܢܟ ܐܕܡܬܐ ܐܝܟܢܐ ܗܒܬ ܗܘܐ ܠܗ ܠܡܗܦܟܐ ܢܦܠܗ ❖

❖ܒܝܠܗ ܢܝܬܐ ܕܢܦܠܗ❖

❖ܒܝܫܬܐ ܕܢܦܠܗ ܬܡܢܐ ܐܦܡܢܐ ܐܝܕܬܐ❖

ܫܘܢ ܗܘܐ. ܐܦܐ ܬܡܢܐ ܒܝܕܐ ܕܢܗܘܬ ܕܢܗ. ܕܝܡܗ ܗܘܐ
ܢܦܠܗ. ܟܝܕܬ ܐܕܡܐ. ܕܢܐܬܗܘܢ ܡܢ ܡܕܡܬ ܢܝܡܗ ܐܦܐ
ܕܐܬܬܐ. ܐܡܝܗ ܢܗܘܢܠܗ ܕܢܐܬܬ ܕܝܬܐ. ܐܦܠܝܬ ܗܘܐ ܡܝܟܠ
ܟܬܝܬܐ ܕܢܬܐ. ܐܢܐ ܠܐܐ ܕܐܘܟ ܟܝܬ ܒܕܡܗ ܕܢܗ
ܕܒܐ ܐܦ ܟܬܝܬ ܕܢܗ. ܐܢ ܟܝܬ ܕܢ ܐܦ ܟܬܝܬ ܕܢ ܐܦ
ܢܗ. ܐܡܝܕ ܢܝ ܢܝܬ. ܢܝܟ ܕܢ ܕܝܟܝܠ ܐܝܢܡܗ ܐܦ
ܢܬܐ ܕܝܟܐ ܐ | ܕܡܟܠ. ܐܦ ܐܦܝ ܐܢ ܟܬܒ. ܕܢܒܐ ܗܘܐ ܠܟ Fol. 181a.
ܐܦ ܠܗ ܠܦܕܘܠ ܕܝ ܐܝܟ. ܐܠ ܡܝܗܝܕ ܗܘܐ. ܕܝ ܕܝ ܢܝ
ܐ ܠ ܒܝܠ ܐܢܬ. ܒܠ ܐܦܐ ܕܝܢܐ ܕܢܗ ܐ.
ܐܦܡܝ ܗܘܐ ܕܕܝܠ ܕܢܐ ܡܝܗܝܕ ܗܘܐ. ܕܢܗ ܠܗ ܕܡܕܝܕ
ܐܦ ܢܐ ܫܪ ܕܝ ܕܝܠ ܕܝܡܗ ܫܘܫܐ: ܢܐ ܕܡܕܝ ܒܝ ܠܗ ܒܐܢ
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ܟܬܒܗ ܕܢܬܢ ܢܩܡܬܐ ܗܠܟܐ. ܟܕ ܢܦܩ ܡܢܗ ܡܦܠܓ ܠܡܢ
ܩܘܪܒܢܐ ܡܣܬܟܠܢ ܕܡܢܘܢ ܠܡܢ ܡܕܡܢܐ ܕܡܫܝܚܐ. ܐܝܟ
ܡܦܪܫܢ ܟܕ ܢܦܩ. ܕܡܢ ܡܢ ܕܝܟܐ ܥܡܝܩ. ܡܢ ܡܢ ܕܡܫܝܚܐ
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ܐܝܟ ܡܠܟܐܝܬ. ܐܕܝܢ ܣܐܦܐ ܡܢܕ ܟܡܢܕܐ. ܡܟܝܣ ܕܘܟ ܟܝ
ܡܐ ܚܝܕܐ ܟܝܡܕܐ ܕܝܡܕܐ. ܐܝܟܢ ܢܩܐ ܡܢܕܐ ܟܡܐ
ܡܕܝܐ ܕܡܢܐ. ܐܢܐ ܕܝ ܡܕܡܐ ܕܡܝܚܦܢܐ ܡܦܐ ܟܡܐ ܟܝܡܐ
ܡܢܐ ܡܦܐ. ܐܡܘܟ ܗܝܡ ܢܘܠ ܡܦܐ ܟܡܐ ܢܩܝܡܐ ܡܢܐ
ܕܢܝܕܟܢ. ܐܝܡܐ ܢܕܐ ܕܡܚܝܠܝ ܡܝ ܗܕܡܝܢܐ ܕܢܢܘܐ ܢܕܝܢ.
ܐܡܝܗܝܢܘܠ ܡܦܐ ܕܡܐ ܐܢܡܕ ܠܡܐ. ܕܝܟܠ ܡܢ ܟܝ ܢܡܠܝܗܐ
ܗܕܡܝܢܗܘܐ. ܡܕܐ ܕܝ ܢܡܕܐ ܠܝ. ܢܟܠ ܕܠ ܢܟܐ ܟܡܐ
ܢܝܡܢ ܡܝ ܢܝܢܢ. ܐܡܐ ܢܡܕ ܠܡܐ ܢܘܠ ܢܢ ܢܗܝܢ ܐܢܡܢܐ.
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Fol. 180a. ܡܝܢ ܕܟ ܢܝܡܝ ܡܝ ܢܢ. ܐܡܝ | ܢܩܡܐ ܢܝܢܢ ܕܟܝܢ ܢܟ
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ܢܢܢ ܕܘ. ܘܠܕ ܡܫܡܢ ܡܢ ܠܐܡܒܢ ܡ ܘܗܘ. ܘܕܡ
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ܐܦܝ ܢܟܝ ܡܝܢܕ ܟܝܢܢ ܕܝܟܘ ܢܝܡܕ ܢܝ ܕܢܘܢ.
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ܡܬܠܝ ܐܝܟ ܫܢܢ ܕܠ ܐܝܟ ܡܢ ܢܢ ܕܢ ܡܢ ܡܢܢ ܠܢ
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ܕܝ ܡܕ ܢܝ ܕܠܟܠܡܗ. ܡܕ ܡܕܝ ܕܝܢܡܐ ܡܕܝ ܐܝܟ ܐܝ ܠܡ
ܐ ܡ ܕ ܢ ܡ ܕ ܢ ܡ ܕ ܢ

ܒܬܪܗ. ܘܡܕܡ ܕܝܢ ܕܒܝܬ ܡܠܟܘܬܐ ܕܐܠܗܐ. ܕܡܬܪܡܝܢ ܗܘܝܢ ܒܝܬ ܡܠܟܘܬܐ.
ܕܡܠܟܘܬܐ ܕܐܠܗܐ ܒܟܠ ܫܡܝܐ. ܐܝܟܢܐ ܒܬܪܟ ܫܡܝܐ. ܕܐܬܐ ܕܝܢ
ܐܝܟ ܡܠܟ ܕܟܝܢܐ ܠܡܐܝ. ܕܢܦܩܘ ܠܒܪܗ ܒܟܠ ܥܡܐ. ܐܝܟܢܐ
ܕܐܢܫܐ ܐܝܬܝܗ ܐܟܡܕܝܢܘܬܐ ܬܟܝܠ ܫܟܠ. ܘܡܕܡ ܕܝܢ ܡܠܟܢܝܗ ܢܕܡܐ
ܢܒܝܐ ܒܟܠ ܥܡܐ. ܐܢܫܐ ܠܚܡܐ ܫܒ ܘܐܪܐ ܐܟܡܕܝܢ ܬܟܝܠ
ܫܟܠ. ܟܕ ܡܬܐ ܐܢܬܐ. ܕܢܢܐ ܠܐ ܕܡܫ ܕܟܡܐ. ܐܐܝܟ ܡܠܟ
ܡܐܐ ܠܐܠܗܐ ܐܢܬܐ ܕܟ: ܘܠ: ܐܟܠ ܕܐܝܬܝܠ ܒܝ ܢܟܡܐ ܢܐܝܬ
ܠܟ. ܘܡܕܡ ܕܝܢ ܡܠܟܘܬܐ ܕܝ ܕܢܢܐ ܕܢܒܝܐ. ܕܢܐ ܠܡܢܐ ܠܐܠܗ
ܫܢܐ ܕܥܕܢ ܕܡܠܟܘܬܐ ܡܠܟܐ ܡܕܡܐ. ܠܡܘܬܐ ܒܟܠ
ܕܡܢܕܢܐ ܫܢ ܕܢܢܐ | ܠܫܢܐ. ܕܡܢܕܐ ܫܢ ܘܐܪܐ ܕܢܢܐ. Fol. 171b.
ܐܝܟ ܕܡܫܝܚܐ ܕܡܐܝ. ܐܡܪܢܐ ܕܝ ܕܫܢ ܡܢ ܡܢ. ܕܢܟܠܐ
ܠܢܟܫ ܐܡܪ ܫܡܐ ܕܐܠܗ ܐܬܝܕ. ܫܢܐ ܕܝ ܫܢ ܕܢܢ ܕܡܠܟ. ܐܢܢܐ
ܫܢܢ ܐܡܪܢܐ ܕܡܠܟܘܬܐ. ܐܡܪܬܐ ܕܝ ܕܫܢ ܡܢ. ܕܢܟܠܐ ܕܢ
ܠܐ ܢܟ ܡܢ. ܕܡܢ ܢܟܫ ܡܢܐܡܪܐ ܡܢ ܫܢ. ܡܢܐ ܡܢ
ܡܢܕܢܐ ܕܢ ܡܢܟܢ. ܠܡܢܐ ܕܝ ܢܟܘܬ ܡܢ ܫܠܡܢ.
ܐܡܢܕܢܐ ܘܐܪܐ ܫܢ ܡܢ ܒܟ ܢܟ. ܐܫܟ ܫܢ ܡܢ
ܡܢܕܢܐ ܕܢ ܠ ܫܟ. ܢܡܢܕܢܐ ܕܢܢ ܠܢܟ ܡܐܢܢܐ ܡܢ
ܡܟܠ ܕܢܡ. ܕܢ ܐܢܐ ܡܢ ܢܟܐ. ܐܢܢܢ ܡܢ ܢܡܐ
ܐܬܡܐ. ܢܟ ܕܠ ܢܟ ܡܐܡ ܕܢܐܢ ܒܟ ܐܡܢܐ.
ܢܟܢ ܕܡ ܢܢܢ ܡܢ ܒܡܐ ܐܡܢ. ܕܟ ܫܢ ܡܢ ܡܢ
ܡܢ. ܐܢܢ ܢܡܢܢܢ ܕܢܡ ܢܐܢ ܫܟ ܢܢ ܡܢ
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ܠܟ ܢܟ. ܐܠܡ ܢܢ ܕܡܢܢܢ ܕܡܢ ܢܡ. ܫܢ
ܢܢܢ ܢܡ ܢܡ ܡܢ. ܠܐܢ ܐܡܢ ܕܢ ܢܢ.

❖ ܒܝܫܬܐ ܕܐܦܠܘܢ ܩܕܝܫܐ ❖

ܫܠܡ ܕܝܠܗ ܐܝܟ ܟܠܝܠܐ ܟܕܐ ܒܥܒܝܐ ܕܥܒܕܐ ܡܢ ܐܦܠܘܢ:
ܕܡܬܩܢܐ. ܒܡܫܬܘܬܐ ܕܡܕܡܟܘܟܐ ܡܕܝܢܬܐ. ܡܢ ܕܟܠܗ ܩܕܘܢ
ܒܟ ܡܕܢܐ ܡܢܡܝܟ ܢܦܠ. ܕܡܡܘܠܐ ܡܠܟܐ ܕܢܦܠܐ ܡܢܬܐ
ܕܢܦܠܐ. ܕܗܘ ܩܢܐ ܕܥܒܕ ܒܟ ܡܢܬܐ ܒܬܟܢܐ ܡܢܢܐ ܠܡܝܕܥ.
ܦܠܘܡܢܐ ܕܡܕܐ ܕܡܝܕܥ. ܡܢ ܡܢܩܡܢܐ. ܡܝܟܠܐ ܒܟ ܢܕܟܐ.
ܫܠܡ ܕܝܠܗ ܐܡܪ ܐܝܟ ܕܝܗ ܕܡܕܐ. ܗܘ ܕܥܕ ܒܟ ܩܕܘܢ
ܠܗܘ ܡܕܝܢܬܐ. ܡܦܠܗ ܠܡܢܐ ܕܡܕܐ ܕܢܝܗ ܡܢܗ ܗܘ. ܒܟ
ܢܦܬܢܐ ܒܟ | ܢܕܟܐ. ܫܦܬܢܐ ܗܘܝܠ ܠܟܕܢܐ ܗܘ ܕܒܟܕ ܡܢ Fol. 171a.
ܣܥܕܬ. ܣܢܕܬܐ ܕܢܝܡܢܐ ܣܟܦܝܢ ܕܡܕܬ. ܕܢܝܩܐܢ ܢܕܟ
ܕܢܝܢܕܐ ܫܝܢܕܐ. ܗܘ ܕܟܝܠ ܡܢܡܢ ܡܢ ܣܕܟܐ ܕܡܕܬ.
ܕܡܬܕ ܠܝܕ ܡܢܡܕ ܡܢ ܡܢ. ܡܢܠܝ ܕܡܕ ܢܕܟ ܕܢܝܢ
ܩܢܕ ܡܢ ܣܕܟܐ ܩܢܕܐ ܡܢܟܢܐ ܕܢܝܢ ܗܘ. ܗܘ ܠܝܕ
ܐܦܠܘ. ܕܗܘܢ ܡܢ ܕܡܬܕܐ ܡܢܢ ܡܢܝܐ ܡܢ ܡܢܡܢܐ. ܡܢ ܣܘܢ
ܕܡܢܡܢܐ ܠܡܢܡܢܐ ܕܡܢ ܢܟܐ. ܕܢ ܠܝܕ ܕܕ ܡܢܢ ܡܢ
ܡܢ. ܕܝܕ ܕܢܟ ܠܟܝ ܡܢ. ܕܡܝܡܢܐ ܠܝܕܐ ܡܢܢ. ܕܐܦ
ܡܢ ܡܝܡܢ ܡܢܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ
ܠܝܕ ܡܢ ܟܢܢ ܡܢ ܡ ܟܠܡܢ. ܡܢܕܡܢ ܡܢ ܡܕܢܕ ܠܡܢ ܡܕܕ.
ܕܢ ܡܢܕܕ ܕܡܢܕܢ ܠܡܕܢ. ܠܡܕܡ ܡܡܕ ܢܡ ܢܢ ܕܢܢ
ܕܢܕܕ ܕܡ ❖ ܐܦܠܘ ❖ ܢܕ ܐܡܕ ܡܡܕܢ ܡܡܕܢ ܕܡܢ
ܕܢܕܢ. ܡܢܠܝܠܘ ܡܢܕ ܡܢ ܕܡ ܡܢܕ ܕܡܕ. ܗܡܕ
ܠ ܕܡ ܡܡܕ. ܐ ܠܡܕܡ ܕܢ. ܡܕܠ ܗܡܕ ܕܡ
ܗܡ. ܡܢ ܠ ܠ ܠ ܕ ܡ ܡ ܡ

ܕܚܘܕܝܐ ܐܝܕܥܝܢ ܡܚܝܢܝܢ. ܗܢܘܢ ܢܫܝܢ ܕܫܘܝܐܘܬܐ
ܡܝܢܘܢ ܐܝܬ ܠܢ ❖

❖ ܡܠܟܝܐ ܕܐܪܡܝܐ ܕܢܛܪܘܢ ܗܢܘܢ ܕܚܢܢܝܐ ܘܡܚܝܢܐ ❖

❖ ܒܝܬ ܫܘܬܐ ܕܢܛܪ ܢܟܝܐ ❖

Fol. 170*b*. ܫܘܒܚ ܕܝܢ ܐܝܟ ܟܢܫܝܢ ܒܥܝܢ ܚܝܢܝܢ ܕܢܛܪܝܢ
ܡܝܢܘܢ ܕܐܘܟܝܢ ܕܢܚܢܢܝܢ. ܕܥܝܢ ܗܘܝ ܐܝܬ ܢܟܝ. ܗܘ ܢܫܝ ܕܢܝܚܘܢ
ܐܝܬ. ܢܝܚ ܒܝ ܗܝ ܢܝ ܒܝܬܗ ܥܝܢ. ܘܢܝܢ ܐܝܬ ܗܘ ܡܠܟܘܢ ܕܢܝܫ
ܕܢܟܝ ܥܝܢ ܢܚܝ ܢܚܝܢܝܐ ܡܠܟܘܢ. ܡܥܝܢ ܗܘ ܐܝܬ ܕܝ ܗܝ ܗܘ
ܟܘܢ ܢܟܝ ܚܝܢ. ܡܝܟ ܕܥܝܢ ܥܝܢ ܒܝܢ ܚܝܢ. ܠܟܗ ܡܝܟ ܕܢܚܝܢ ܕܝܢ ܗܘܝ ܕܝܢ
ܗܝ. ܕܟܘܢ ܗܝ ܕܢܚ ܐܝܬ ܕܝ. ܕܝ ܡܢܘܢ ܟܝ ܫܝ ܟܝܢ.
ܥܝܢ ܚܝܢ ܒܝ ܢܚ ܐܝܬ. ܕܝ ܗܝ ܟܝ ܚܝܢ ܢܝ ܐܝܬ. ܕܝ ܢܝ ܚܝ
ܡܝ ܢܝ ܢܝ ܕܝ ܡܢܝ ܕܝ ܡܢܝ ܐܝ ܢܝ ܢܝ ܐܝ ܐܝ.
ܐܝ ܢܝ ܐܝ ܢܝ ܐܝ ܢܝ

ܡܬܒܪ ܡܢܗ ܬܪܝܢܐ. ܟܡܐܝܬ ܠܗܕ ܬܪܝܢ ܡܢܗ ܟܠܗܝܢ ܒܟܠܗ
ܐܝܟܢܐ | ܕܝܢܬܗ. ܐܦܝ ܟܐܦܐ ܢܝܢܘܐ ܡܬܝܠܐ ܡܢܗ ܐܦܝܬ Fol. 170a.
ܡܟܡܐ. ܐܦܐ ܡܢܗ ܟܡܐ ܕܝ ܡܟܡܐ. ܡܗܝܢ ܡܢܗ ܕܝ
ܦܪܝܦܐ ܕܗܘܬܗ ܐܝܟ ܕܡܟܢܐ. ܕܝ ܦܪܟܐ ܒܬܢܐ. ܦܡܟܐ
ܟܐ ܟܬܘܗ ܕܢܟܐ. ܕܢܟܐ ܕܬܗ ܗܘܬܗ. ܡܝ ܡܕܐ
ܒܟܢ ܘܬܗ ܢܐ ܡܟܐ ܟܬܐ ܡܝ ܕܡܬܗ. ܕܝ ܐܬܕܝ
ܕܢܬܗ ܐܝܟܢܐ ܡܟܡܐ ܕܝ ܡܢ ܟܐ. ܦܡܟܡܝ ܡܢ ܐܝ
ܕܝܗܟܡܬܗ. ܡܝ ܕܝ ܕܝ ܢܐ. ܢܟܡܬ ܕܝ ܟܡܕܝ ܡܕܐ
ܐܕܟܐ ܡܕܡܐ ܟܢܐ. ܕܝ ܕܝ ܢܐ ܟܐ ܡܝ ܕܝ ܡܢ ܟܐ.
ܡܗܢܡܝ ܡܢ ܕܟܡܕ ܢܟܡܐ ܢܐ. ܡܢܗܝ ܡܢ ܕܝ
ܡܝ ܗܘܬܗ. ܡܝܟܐ ܣܕܐ ܟܐ ܡܕܡܐ ܕܝܢܐ ܢܕܗ. ܢܕܐ ܟܐ
ܐܘܟ ܕܟܡܐ. ܡܢܝ ܟ. ܟܬܗ ܕܐܡܗ ܕܢܗ ܟܡ
ܡܕܣܐ ܟ ܡܝ. ܡܢ ܕܝ ܕܝܢ ܟܡܟܗ ܢܟܡܕ. ܟ
ܠܗ ܡܕܕܣ ܡܢ ܕܢܗܟ ܡܟܗ. ܡܝ ܕܝܕ ܡܢ
ܟܗܟ ܢܐ ܡܕܡܕ ܟܬ ܢܬ ܣܬܕ. ܡܟܟ ܕܝܕ ܡܢ
ܕܡܕܐ. ܡܝ ܡܢ ܕܝ ܡܢ ܟܡ ܡܕ ܡܢ ܟܡ. ܕܝ
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ܒܡܕܝܢܬܐ ܠܗܕܐ ܐܠܟܬܝ ܡܝܗܘܡܢܐ ܕܫܘܡܝܢ ܐܝܟ ܡܝܬܝܐ. ܡܘܡܝܢܐ ܐܠܟܬܝ
ܐܝܬܝܐ ܕܫܘܡܝܢ ܐܝܟ ܡܝܬܝܐ. ܡܠܟܐ ܐܝܟ ܡܝܬ ܫܝܢ ܢܘܡܝܢܐ ܦܪܝܠܐ.
ܕܟܠ ܡܢܠܡܐ ܐܝܟ ܕܡ ܗܢܡܢܐ ܕܐܠܗܐ. ܐܠܐ ܕܝ ܐܝܟ ܡܝ
ܗܘܐ ܡܬܚܒܡܐ. ܡܠܐ ܡܝ ܡܬܩܝ ܕܒܚܘܕ ܕܡ. ܐܠܐ ܡܠܐ
ܒܚܡܐ ܕܝܢ ܕܝܠܗ ܕܡܕܝܢܬܐ. ܡܕܡܢܐ ܡܢܢܐ ܡܢܢ ܡܝܗ
ܐܝܟ. ܐܡܬܐ ܕܐܝܟ ܕܡܕܝܢܬܐ ܐܝܟܘ ܐܦܣܡܢܐ ܡܠܟܐ
ܠܟܘܢ. ܐܣܬܟܠܠܡ ܕܝ ܡܢܢܡ ܡܠܟ ܕܐܡܡܝ ܐܝܟ
ܡܢܢܐ ܡܝܗ ܠܐ ܡܝܬ. ܐܝܬ ܐܡܡܐ ܐܝܟ ܕܡܕܝܢܬܐ
ܡܢܢܡܢܐ. ܕܝ ܡܝ ܐܝܟ ܕܡܕܝܢܬܐ ܡܢܢ ܡܢ ܡܝ ܡܢ
ܠܐ. ܐܝܬ ܕܝ ܐܝܟ ܕܡ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ
ܐܝܟ ܠܐ ܐܝܬ ܕܡ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ
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ܦܪܝܡܘܬܐ ܕܐܒܐ ܘܐܡܐ ܠܝܬ ܢܝܚ ܡܕܡ ܕܠܐ ܡܬܟܠܝܢ. ܦܪܚܝܡ ܐܝܟ
ܕܢܟܝܡ ܕܡܬܚܒܝܢ ܡܬܟܠܝܢ. ܟܕ ܕܝ ܬܝܡܐ ܐܝܟ ܡܢܝ ܕܬܕܝܢ
ܡܬܟܠܝܢ ܕܝܢܡܕ ܠܝ ܡܢܟܝ ܕܡܬܚܢܝܢ. ܠܡܫܝܚ ܢܗܦܟܝܢ
ܕܝܟ ܡܬܚܒܝܢ ܡܠܝܟ ܡܠܝܟ ܡܫܠܡܕ ܡܬܝܠܝܟ ܡܬܝܢ. ܐܝܟܕ ܬܝܢ ܐܝܟ
ܡܢܝ ܡܢܝ ܡܕܝ ܡܬܟܢܝ ܕܢܬܬܝ ܕܡܬܝܢ ܠܢܝܢ. ܢܝܟ ܢܦܩ ܐܝܟ
ܕܡܬܝ. ܕܝܡܝ ܐܝܟ ܠܐ ܕܐܝ ܕܐܝܟ ܢܬܝ. ܡܕ ܕܝ ܐܝܟ ܢܝܡ.
ܐܝܟ ܡܬܚܝ ܡܬܚ ܡܬ ܐܝܟ ܠܐ ܐܢܝ. ܕܝܡܚܝܢ ܕܝ ܠܝ ܡܬܝ
ܕܝܢ ܐܝܟ ܡܬܝ ܡܬܝ ܕܝ ܡܬ ܐܝ. ܡܕ ܕܝ ܐܝܟ ܡܬ ܠܝ ܢܝܡ ܕܝ
ܡܬܝ ܕܝ ܡܬ ܠܝ ܢܝܡ. ܐܝ ܕܝ ܐܝ ܡܬ ܠܝ ܢܝ ܡܬ ܕܝ.

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ܒܟܬܒ ܫܬܝܢܐ. ܒܫܟܒ ܕܐܟ ܡܟܬܒܢܗܘܢ ܬܚܝܡ ܠܡܢ. ܐܝܟܢܐ ܕܐܘܬܝܢ
ܒܝܗ ܠܡܢ. ܐܡܬܟܝܢ ܕܡܝܡ ܐܦܐ ܒܟܠ ܦܬܓܡܦܡܢ. ܡܕܡܢ
ܐܬܟܝܡ ܐܦܐ ܟܝ ܡܟܢܝܢ. ܡܠܟܝܢܐ ܫܢܝܡ ܐܦܐ. ܕܝܢܝ ܠܢܝ ܟܐ
ܫܘܡ. ܐܝܟܢ ܡܟܝܢܐ ܬܗܝܢܝܢ ܐܦܐ. ܒܝ ܕܝܢܗܝܕܢܝ ܕܝܢܝܘܕܢ
ܒܝܗܡܢ. ܐܡܟܝ ܢܟܝܢ ܐܦܐ. ܕܝܟܝܢ ܢܝ ܐܝܬܢ ܐܢܝܢ
ܕܡܬܕܢܐ ܐܢܝܢ ܡܢ ܢܝܢܢ. ܕܝܗܝܟܢ ܐܘ ܟܝܗ ܢܝ ܐܝܟ
ܐܦܐ ܒܟܠ ܓܗܡܢ. ܒܝ ܕܝܗܝܕܢܝ ܟܝܢܝܢ. ܕܡܢ ܟܝ ܐܝܟܝ
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ܠܚܢ. ܢ ܕܝܢܝܢ ܡܢ ܢܝܢܝ. ܬܢܐ ܠܒ ܕܡܝܢܝ [ܦܝܡܢ]
ܕܩܢܝܢ ܕܝܢܝ. ܟܡܝܢܝ ܠܡܗܚܝܢ ܢܝܡ. ܕܝܟܠܝ ܬܝ
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ܚܕ ܡܝܢ ܟܠܚܝ ܡܘܢ ܡܝܚܝ. ܡܠ ܗܟܝ ܢܝܢ. ܚܕ ܕܝܢ.
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ܕܝܢܐ ܕܝܚܘܠ ܡܝܟܗܝܢ [ܕܗ]. ܐܡܪܐ ܕܐܠܐ ܡܢܐ. ܒܬܟܡܢ ܕܝܢ
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ܡܬܬܝܡ ܕܐܢ ܕܘ ܕܚܠܡܐ ܡܢܗܝܠ ܥܡܗ ܕܟܠ ܥܒܝܡܐ
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ܐܡܝܢܝܢ ܠܟ ܒܟܬܒܐ. ܐܡܝܢ ܗܘܐ ܗܘܐ ܕܟܝ ܡܢܝܢ ܡܬܟܬܒ ܐܡܝܢ.
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ܡܬܒܥܝܢ ܕܡܕܝܢܬܐ ܗܕܝܬܐ ܐܝܟܡܐ ܠܝ ܡܕܒܪܢܝܗ. ܪܕܝܡܘܬܐ ܕܒܠܫܢܐ
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ܡܩܝܡ. ܠ ܒܐ ܒܐ ܡܬܝܝܬܐ ܒܝܡ ܡܝܗܝܡ ܒܐ. ܕܝܡ
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Fol. 158a. ܢ ܕܡܘܡ ܩܝ. ܘܡ ܕ | ܕܡ ܠ ܕ ܢ ܕ ܕ ܕ

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ܕܝܐ ❖ ܠܐ ܫܢܐ ܕܐܒ ܡܝܢ ❖

Fol. 157a. ܡܐܕܝ ܡܐ ܝܠܐ | ܫܐ ܕܝܐ ܕܡܐܕܝ ܕܡܠܡܐ ܕܢܬܢ
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ܡܕܡܟܝܡ. ܡܢܝܬ ܡܟܝܬܐ. ܕܡܡܚܝܡ ܕܝ ܙܟ ܡܢܝܬ ܡܚܕ.
ܡܝܡܢ ܕܙܢܐ ܕܚܝܡ ܡܡܝܡ ܡܢܙܡܡܐ ܙܡܕܝܢ. ܠܐ ܒܙܝ
ܙܟܠ ܕܝܠܡ. ܙܠ ܝ ܙܢܐ ܕܡܡܢ. ܗܠܐ ܡܢܝܬ ܢܙܝ ܙܢ
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ܢܡ. ܥܕ ܟܡ ܕܟܡܐ ܕܝܟܡ. | ܗܟܢ ܡܢܡܝܬ ܕܢܗܡ Fol. 156 b.
ܙܕܡ ܕܗܡܝܐ. ܘܢܢ ܕܝ ܡܙܢ ܥܕ ܡܡܢ ܠܐ. ܙܗܟܠ
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Fol. 156*a*. ܒܠܡܝ ܐܝܢܝ ܕܝ ܡ ܕܝ ܕܝܝܡ ܡܝ
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ܕܠܡܢܗܝܗ ܕܗܘ ܕܡܠܟܘ. ܢܥܐܡܕܐ ܕܥܠܝܢ ܕܡܢܠ ܕܗܢܕܐ
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ܕܐܕܡܗ. ܡܥܝܢ ܕܠܐ ܗܢܐ ܕܢܠܟ ܕܢܟܠ ܠܟ
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ⲁⲩⲱ

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ܡܬܟܠܝܢ ܕܢܡܫܬܘܝܢ. ܢܝܢܘܐ ܐܝܬܘܬ ܠܢܟܠܝܢܝܢ ÷

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Fol. 153a. ⲙⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ. | ⲙⲉⲛⲓ ⲛⲓⲃⲓ ⲉⲧⲣⲉⲩⲓⲥⲕⲟⲡⲟⲥ. ⲁⲛ ⲡⲉⲧⲣⲟⲥ
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ⲛⲉⲙ ⲡⲓⲙⲁ ⲙⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲛⲁⲓⲁ ⲉⲧⲣⲉⲩⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲉⲙ ⲡⲓⲙⲁ.
ⲙⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ. ⲁⲛ ⲡⲉⲧⲣⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ.
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ܐܬܝܢܐ ܕܝ ܟܕܝܪ ܡܐܬܐ ܕܝܫܘܥܐ ܒܟܠܗ ܡܕܝ ܥܒܝܕ. ܡܝܟܠ ܕܢܬܝܠ
ܕܚܝܠܐ ܕܒܟܝܢܐ. ܚܕ ܢܦܫ ܡܐܬܐ ܗܘܐ ܕܢܒܕܐܘܬܗ ܡܢܐ ܫܬܝܠ
ܕܡܥܒܕܐ ܡܐܬܐ ܕܚܝܐ ܡܐܬܐ. ܟܠܗ ܕܝ ܚܕ ܡܢܗܘܢ ܠܗ ܥܕܝܢ ܡܥܒܕ
ܡܐܬܐ ܠܡܐ ܠܫܬܝܠ. ܕܠܐ ܚܕ ܢܦܫ ܡܐܬܐ ܕܝܥܘܚܢ ܐܝܟ ܚܝܢ.
ܫܪ ܕܝ ܟܡܝܗܘܢ ܢܝܗ ܡܐܬܐ ܠܗ ܕܚܝܢ ܟܠܡܐܕ: ܗܘ ܕܟܬܒ
ܡܐܬܐ ܕܒܚܝܕ ܕܥܚܝܕ ܡܐܬܐ ܕܒܚܝܬ ܙܕܘܐ ܒܚܝܢܐ ܐܙܟܘܢܐ ܕܡܥܒܫܐ.
ܐܝܟܢܐ ܟܠܡ ܡܐܬܐ ܐܘܡܐ ܡܐܬܐ ܠܗ. ܠܗܘ ܟܡܝܗܘܢ ܚܕ ܢܦܫ
ܡܐܬܐ ܠܗ ܫܬܝܢ. ܒܚܝܐ ܠܗ ܠܘܟܝ ܡܐܬܐ ܡܫܝܚܐ ܥܠܝ.
ܐܙܕܝܢ ܕܝ ܥܕܝܢ ܒܚܝܢ ܒܟܝܢ. ܒܙܒܢ ܡܐܬܐ ܠܡܬܘܟܝ ܒܚܝ:
ܟܘܢ ܡܢ ܐܢܟ ܕܚܝ ܙܕܝܩܬܐ ܚܕ ܟܝܢ. ܐܬܘܢ ܡܝܗ
ܥܝܢ. ܚܕ ܢܦܫ ܒܟ ܥܕܝܢ ܒܡܕܝܢ ܡܕܝܟ ܡܝܟ ܐܢܐ. ܐܡܝܢ
ܕܝܥܙܝܡ ܡܝܟ ܢܒܕܐܘܬܗ ܚܕ ܥܠܝܢ. ܟܠܗ ܕܝ ܡܝܥܠ ܒܚܕ
ܡܐܬܐ ܡܝ ܟܡܝܗ ܐܢܐ. ܕܠܐ ܢܗܦܟܝ ܡܚܕ ܡܢ ܟܬܝܗ ܫܠܝܛܐ.
ܙܠ ܕܝܗܘܕܐ ܡܢ ܐܢܐ ܠܡܐܢ ܢܝܢܘܐ. ܚܕ ܠ ܙܗܦܟܝܗ ܠܡܚܕ
ܠܚܝ ܥܕܝܢ. ܡܝܟܠ ܕܠ ܬܚܝ ܡܐܬܐ ܕܝܥܙܝܡ ܡܢ ܙܥܘ. ܐܢܐ
ܗܢܐ ܥܕܝܢ ܙܝܢܐ. ܐܙܕܠ ܠܡܝܟܚ ܡܚܕ ܡܢ ܡܕܝܟܐ. ܐܝܟ
ܕܙܠܝ ܡܐܬܐ ܗܢܐ ܐܝܬ ܕܚܕܝܡ ܡܐܬܐ. ܠܐ ܗܘܕ ܒܟ ܫܝܡ
ܕܝܥܝ ܡܐܬܐ ܚܕ ܥܕܝܢ ܡܐܬܐ. ܐܙܕܠ ܒܚܕ ܕܚܕ ܢܦܫ ܡܐܬ
ܗܢܐ ܕܐܬܐ ܕܚܕ. ܙܐ ܥܕܝܢ ܡܚܕ ܕܙܕܝܥ ܒܟܠܗ ܕܡܥܒܕ
ܕܚܝܢ. ܠ ܕܝ ܙܥܘ ܡܐܬ ܡܐܬܐ ܠܐܗܝ ܚܕ ܡܢ ܡܝܢ. ܗܘ ܡܝܢ ܕܝ

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ܟܪܟܬܐ. ܒܕܐ ܠܟܢܐ ܡܢܡܕܐ ܟܡ. ܢܫܐ ܕܡܠܦܝܢ ܠܗܝܢ ܫܕܝܢ.
ܡܝܟܠ ܕܗܘܝܢܟܝ ܢܝܚܝܢ. ܠܫܢܐ ܕܟܝܢ ܕܠܡܐ ܗܕܝܢܟܝ ܡܕܒܕܗܝ.
ܘܡܘܡܕܐ ܢܝܚܝܢ ܕܟܝ ܕܝ: ܕܝܫܝܐ ܢܝܚܝܢ ܒܡܝܢܝܢܝ ܕܕܝܐ:
ܘܘ ܕܝ ܟܬܐ ܕܕ ܒܡܕ: ܢܗܝܢܝܢ ܟܝ ❖

ܫܢܐ ܟܝܐ ܡܝܢܝܢ ܡܕܐ ܟܬܐ ܫܘ. ܦܗܝܢܝ ܡܝܢܝ ܡܝܢܝ ܢܝܢ
ܒܕܒ ܕܕܝܐ ܡܢ. ܘܟܝ ܡܝܐ ܢܝܐ ܢܝܢ ܡܝܢܝ ܡܝܢܝ ܡܕܝܕ ܡܕ.
ܘܟ ܠܡܦܝܢ ܡܢ ܢܝ ܡܕ ܠܟ ܡܝܟܝ ܕܝ. ܘܘ ܠܡܦܝ
ܠܟܠܘ ܢܝܟ ܕܝܕܝ ܡܢ ܡܝ. ܘܟ ܡܝܘ ܠܕܝ ܠܟܝ
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ܠܡܗܕܝܐ ܟܬܝܢܬܐ. ܗܢܘܢ ܕܡܬܚܕܕܐ ܒܐܪܥܐ ܠܡܗܝܡܢܘܬܐ
ܕܒܕܢܐ: ܡܝܟܠ ܕܠܐ ܡܥܐܡܘܕܐ ܐܦܠܐ ܟܬܪܘܢ. ܡܢܐ ܐܠܝܢ ܕܒܝܗܘܢ.
ܒܥܝܢ ܬܚܝܐ ܒܐܪܥܐ ܕܒܗܦܬܪܘܢ ܗܕܐ ܕܢܚܝܐ. ܗܘܠܝ ܡܢܐ ܒܢܝ
ܠܟ ܒܝܡ ܕܠܗܘܢܝܐ ܕܒܩܬܗܘܢ: ܕܒܕܝܐ ܡܡܠܠܘܢ. ܘܟܕ ܒܝܡ
ܗܠܗ ܬܚܬ ܒܝܠܝ ܘܡܟܝ ܒܝܬܗ ܠܒܝܬܐ ܡܝܟܠ ܗܕܐ: ܡܢ ܥܠܡܐ
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ܕܒܗܒܬܐ. ܘܟܕ ܒܕܗ ܡܠܟ ܡܝܢܐ ܡܡܠܠܐ ܕܒܠܘܢ ܟܬܝܢ.
ܘܒܗܝܡ ܥܡܬܢ ܠܒܐ ܘܠܒܗ ܘܠܒܗ ܕܢܗܘܢ. ܡܒܝܢܘܗܝ ܕܝܢ
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ܕܠܕܠܘܢ ܗܘܘܠܗܘܢ ܒܕܐ ܕܡܡܠܠܘ. ܐܢܝ ܗܘ ܒܝܬ ܒܝܬ
ܕܝܢ ܗܘܐ. ܡܢܟ ܕܡܝܢ ܗܘ. ܐܢܬܘܗ ܠܗ ܕܢܗ ܕܡܝܢ ܕܡܝܠ ܠܘܢ
ܡܢܒܠܘܢ ܠܡܕܢ ܡܘܒܕ ܒܝ ܡܝܢ.

❖ ܒܟܠ ܕܢܢ ܒܕܒܬܐ ܕܥܡܘ ܡܢܢ: ܗܘ ܕܢܡܝܢܘܢ ܘܢܐ ܟܬܢܐ
ܕܡܝܢ ܒܝ ܕܡܢܗ: ܘܟܠ ܐܕܡܘܕܗ ܕܡܘܕ ܕܡܘ
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ܘܢܐ ܕܝ ܠܡܘܢ ܕܡܢ ܕܡܢ. ܘܒܢܘ ܒܘܬܢ ܠܡܘܢ
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ܘܟܠ ܠܗ. ܕܡܝܢܗ ܕܝ ܕܡܢ ܗܘ. ܢܘ ܐܗ ܕܢ. ܕܟܗ
ܠܗ ܒܕ ܒܝ ܬܟܠܢ ܘܟܕ ܗܟܝ ܘܢ ܘܟܘܢܘ. ܘܢܬ ܠܡ
ܘܟܘ. ܕܕ ܕܝ ܒܟܠ ܘܢ ܕܢ. ܘܒܕܕ ܠܗ ܘܢ. ܒܢ ܕܢ
ܟܘܢ ܕܝܢܗ ܘܢ ܕܢ. ܘܡܝܢ ܒܕ ܕܢ | ܗܘ ܕܝܢܗ Fol. 152a.
ܕܕܗ. ܘܟܕ ܒܕ ܘܢ ܒܕܒܬ. ܕܢܘ ܢܒܢܘܢ ܕܡܟܝ ܠܗ

ܢܝܡܘܢ ܬܫܡܫܬܐ ܕܡܪܝܐ. ܟܕ ܡܬܩܪܒ ܠܗܘ ܠܡܫܝܚܐ ܕܥܠܡܐ
ܕܢܟܬܐ. ܘܟܝܬܒܐ ܕܝܘܡܐ ܡܫܬܘܕܥ ܠܡܘܢ ܀

܀ܒܠܟ ܡܪܝܢܢܐ ܕܝܠܗܘܢ ܕܒܠܫܢܐ ܀

ܡܐܝܬܐ ܕܝ ܘܟܕ ܢܘܢ ܟܬܒܬܐ ܕܥܠܝܢܐ ܫܒܚ ܡܐܬܐ ܠܢܝܢ. ܐܡܪܝܢ
ܡܐܬܐ ܣܦܪܬܐ ܕܟܠܗܘܢ ܒܟ ܕܥܡܘܢ. ܕܥܒܕܘܠ ܠܗܘ ܕܡܐܡܪܢܐ ܬܬ.
ܕܟܝ ܢܫܬܚܐ ܕܐܢ ܢܫܐܘܡܘ ܡܐ. ܡܕܝܬ ܡܐ ܕܝ ܠܥܠܡܐ ܡܢܬ
ܒܟܒܚ. ܟܕ ܝܗܒ ܡܟܝܠ ܠܗܘ ܡܢ ܢܘ ܕܐ. ܕܢܬܚܢܘܢ ܕܡܟܝ
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ܡܟܝ ܢܘ ܕܐ. ܕܥܒܕܐ ܠܢܫܐ ܡܢ ܕܥܒܕܘܢ ܠܒܢܝܢ. ܐܢܝ
ܕܝ ܒܬܪܐ ܕܥܝܢܗܘ ܕܐܢ ܐܢ ܠܐ ܢܫܐ ܕܟܠ ܢܘ ܟܬܒܬܐ
ܕܒܟܝܢ. ܠܐ ܐܝ ܐܡܪ ܡܐ ܕܝ ܢܘ ܕܐ. ܕܥܒܕ ܠܢܫܐ ܡܢ ܕܥܒܕ
ܡܐ ܕܐܝ ܐܢ ܠܐ ܢܫܐ. ܐܡܪ ܠܗ ܠܫܡܥܘܢ ܠܡܫܝܚܐ ܕܐܝ
ܡܐ ܕܐܝ ܐܢ ܠܐ ܢܫܐ. ܕܟܠ ܕܠܐ ܡܕܝܬ ܡܐ ܡܢ ܐܘܡܐ ܐܡܪ
ܕܐܝ ܐܢ ܠܐ ܢܫܐ. ܕܟܠ ܕܠܐ ܡܕܝܬ ܡܐ ܡܢ ܐܘܡܐ ܐܡܪ
ܕܐܝ ܐܢ ܠܐ ܢܫܐ. ܡܝܟܝ ܕܟܠ ܡܕܝܬ ܡܐ ܕܝ ܢܘ ܕܐ
ܕܥܒܕܝܢ ܠܢܫܐ ܡܢ ܕܥܒܕ. ܡܝܟܝ ܡܢ ܕܝ ܢܘ ܕܐ ܕܥܒܕ ܠܢܫܐ
ܡܢ ܕܥܒܕ. ܡܝܟܝ | ܕܟܠ ܕܠܐ ܡܕܝܬ ܡܐ ܡܢܬܗ. ܕܡܘ ܠܢ Fol. 151b.
ܕܢܝܢ ܕܥܡܡܐ ܕܥܕܐ ܕܐܝ ܠܗܘ. ܡܬܒܥ ܡܐ ܕܝ ܢܘ ܡܢܘ
ܠܡܢܟܘ ܡܝܢ ܡܢ. ܡܬܟܝ ܢܫܕܐ ܠܥܡܐ ܡܢܝܠ ܡܐ
ܠܗܘ ܢܟܬܐ ܡܕܡܐ. ܡܕܡܢ ܫܠܗܐ ܢܫܝ ܕܐ: ܢܟ ܡܥܡ ܕܐ

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ܕܠܡܐܬܟ ܐܬܬܐ ܕܒܢܝܐ ܡܠܟܐ ܗܘܝܢܐ. ܡܢ ܕܝܢ ܐܬܬܐ ܡܢܐܬܝܐ
ܠܟ. ܒܕܒܝܐ ܢܐܬܝܐ ܠܟ ܡܢ ܒܕܒܐ. ܕܡܢ ܒܕ ܡܠܟܐ ܢܫܒܩ ܐܠ:
ܕܩܕܘܩܐ ܐܬܝܬܐ ܒܟܠ ܢܕܥܐ ܢܗܘܝܢ. ܢܐܡܝܢ ܠܟ. ܢܡܚܐ ܕܢܝܐ
ܢܩܐ ܢܗܦܟܘܢ ܡܢܗܠܟܝܢ ܡܢ ܐܬܬܐ ܕܢܝܐ ܡܠܟ ܠܬܝܬܐ ܕܡܫܐ.
ܕܬܝܢ ܠܡܢܠܟ ܠܡܕܐ. ܢܠܐ ܢܢ ܐܫܬܘܐ ܕܡܝܡ ܡܢܐ. ܠܐ
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ܕܡܬܝܠ. ܢܐ ܐܢ ܢܐ ܠܡܢܗܝ ܠܟ ܠܡܢܗܝ ܡܢ ܡܢܗܝ ܡܢ
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ܡܢ ܕܡܚܝܢܬܐ ܚܙܐ ܫܡܝܐ. ܐܠܐ ܐܝܟ ܡܢܗܝܡܢܘܬܐ ܚܙܐ
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ܟܗ. ܟ ܩܒܠ ܐܘܡ ܐܠ. ܘܝ ܕܝ ܕܒ ܟܕ ܟܕ ܥܒܐ. ܢܡܒ ܠܝ.
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❖ ܟܕ ܡܢ ܕܐܬܟܠ ܕܝ ܐܘܕܝܢ ܡܢܐ ܕܡܠܟܐ ܕܐܬܐ ܥܠܝܗ
ܕܐܢܫܘܬܐ ܩܕܝܫܐ ܡܢܗܘܠܐ ❖

ܗܘ ܕܥܒ ܕܝ ܗܘܐ ܐܫܐ. ܕܝ ܒܘܟ ܒܡܕܝ ܥܥܐ ܐܝܟܐ ܩܠܝܢܐ
ܡܐܟܝܢܐ. ܠܐܕܝܢܐ ܣܕܪܐ ܕܐܘܡܐ. ܡܐܝܕ ܥܥ ܩܕܝܫܐ ܕܐܡܐ ܐܝܟܐ.
ܒܡܐ ܠܐܢܫܐ ܕܐ ܡܬܐ. ܕܝ ܕܝ ܒܡܐ ܐܝܟ ܠܡܬܐ ܗܘ ܐܝܟܐ.
ܡܢܐ ܩܕܝܫܐ ܕܐܠܗܐ ܡܕܒܪܝܢܐ ܕܡܕܝܢܬܐ. ܥܡ ܫܘܬܐ ܠܡܬܝ
ܗܝܡܢ. ܕܡܢܬܐ ܫܢܐ ܕܡܐ ܐܝܟ ܠܡܐ ܐܬܐ. ܠܡܐ
ܐܝܟ ܠܡܬܐ ܠܡܗܝܢ ܗܢܐ ܐܝܟ ܡܫܝܚܐ. ܡܢܐ ܕܝ ܐܝܟ ܗܘ
ܡܕܒܪܝ ܠܢܢ ܡܢ ܕܝ ܠܡܕܒܪܝ ܡܠܟܬܢܐ. ܕܝ ܕܝ ܐܝܟ ܗܘ
ܐܬܐ. ܕܡܢܗ ܡܘܕܝܢ ܫܘ ܕܒܕܝ ܡܢܐ. | ܡܢ ܗܘ ܐܝܟ ܐܝܟ Fol. 147a.
ܐܝܟܐ. ܡܕܒܪ ܠܡ ܩܠܝܢܐ ܣܕܪܐ ܕܡܘܬܐ ܐܝܟܐ ܠܡ.
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ܕܐܡܝܢ ܡܫܝܚܐ. ܩܕܝܫܐ. ܗܘ ܕܝ ܒܝ ܐܝܟ ܡܕܒܪ. ܐܝܟ
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ܗܢܝܟ ܕܫܕܝ. ܝܠܦܗ ܫܚܠ ܕܡܥܚܣܝ ܒܥܗܦ ܒܝܬܗ ܒܝܫܐ ܠܒ.
ܟܠ ܒܬܚܬܗ ܕܡܝܢܗ. ܟܕ ܐܠ ܕܡܦܐ ܡܥܗܝܟܝܢ ܦܩܐ ܕܚܟܬ
ܡܝܟܝܢ. ܝܠܐ ܢܝܡܐ ܒܬܚܬܗ ܕܡܝܢܗ. ܦܕܝܗ ܕܢܦܗ ܠܡܝܢ ܒܫ
ܡܝ ܢܟ ܢܕܦܗ ܦܠܒܗ. ܐܟܕ ܒܦܟ ܡܝ ܕܝ. ܕܫܢܝ ܝܠܟ
ܠܡܢܗ ܐܦܠܐ ܝܬܝ. ܐܠܘܬ ܦܘܒܥܐܡ ܕܝܬܝ. ܒܕܕ ܡܝܢ
ܠܝܠܟ ܐܝܦܕ. ܣܕ ܟܕܒܗ ܡܝ ܫܠܝ ܝܬܝ ܠܐ ܗܕܠܐ ܠܡܢ.
ܙܠܐ ܫܐ ܕܘܟ ܝܝܢ ܠܝܬܝ ܝܢܗ ܠܦܗ. ܐܕܡܢ ܕܦܠܝ ܠܐܐ
ܠܝܬܝ ܠܕܦܗܦܐ. ܦܠܒ ܙܠܐ ܕܫܕܝ ܒܕܒ. ܐܠܐ ܫܕܝ ܒܠܐ ܠܐ.
ܙܠܐ ܐܒܢܢ ܕܒܚܐ ܬܢܕܝ ܒܒܠ ܝܬܝ. ܐܢ ܕܠ ܟܕܝ ܠܐ
ܠܡܕܐ. ܝܠܐ ܕܒ ܐܒܝܡ ܠܝܬܢ ܕܝܠܐ. ܝܝܬ ܠܢܗܢ. ܦܒܢ
ܕܒܝܢ ܕܝܬܐ ܐܦܗܢ ܝܐܗܠܐ. ܒܕܒ ܠܝ ܦܗܝܐ ܫܐܢ
ܒܕܒ ܠܝ. ܐܠ ܦܒܢܗ ܡܢ ܠܡܢܫܐܡ ܕܫܐ ܝܗܦܢ.
ܒܘܬ ܕܝ ܕܢܠܐܒܗ ܐܒܕ. ܐܢܗܢ ܡܝ ܐܡܢܬܐ | ܝܢܗ ܝܬܝ. Fol. 146b.
ܐܡ ܝܐܗܕܬ ܕܝܠܐ ܒܝܟ. ܐܢ ܡܕܡ ܕܠܢܗ ܐܒܐ ܠܝ ܡ ܕܦ
ܠܦܟܬܐ. ܟܐ ܕܝ ܒܠܐܦ ܫܕܝ. ܝܠܐ ܕܝܠܐ ܡܕܝ ܦܕ ܙܝܗ
ܕܡܕܡ ܙܬܬܐ ܝܐܢܠ. ܦܕ ܟܢܬܐ ܐܒܐ ܝܠܟ. ܫܐ ܢܝ ܐܒ
ܠܝ ܠܡܕܐ. ܠ ܢܗܝܡ ܐܦܡ ܕܡܢܬܐ ܝܐܡ ܠܝ. ܡܟ
ܫܐ ܠܐܡ ܝܬܝ ܕܝܢܗ. ܠܠܐܬܐ ܫܐ ܕܝܢܗ ܐܡ
ܙܗܐ ܦܘܝ ܝܝܢ. ܙܝ ܕܦܗ ܝܝܢ ܡ ܫܐ ܕܫܐ ܡ.
ܗܠܗܝܡܗ ܕܬܚܬܗ ܕܝܢܗ. ܐ ܡ ܬܗ ܕܦܘܝ ܠܡ.
ܝܐܡ ܠܕܫ ܕܦܐ ܠܐ ܐ ܠ ܡ ܕ ܡ ܠ ܫ ܕ ܡ.
ܫܐ ܕܝܢ ܕܝܠ. ܙܝ ܕܝܬܕܝ ܡ ܠ ܕ ܡ ܕ ܦ.
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ⲁⲩⲑⲉⲛⲁϩ ⲉⲡⲓⲧⲏ: ⲉⲡⲉϩⲟⲩ ⲙⲁⲣⲉ: ⲁⲩⲱ ⲡⲉϩⲁⲩⲓⲱⲧ ⲉⲡⲉⲙⲟⲩ
ⲛⲓⲙⲟⲩⲛⲓ ⲙⲡⲕⲁⲧⲏⲅⲟⲣⲓⲁ. ⲡⲉϥ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲉⲡⲉⲣⲟⲩⲱⲛϩ ⲛ̀ⲧⲙⲟⲛⲁⲭⲟⲥ.
ⲙⲡⲉⲙⲛⲧⲣⲱⲙⲓ ⲛ̀ⲛⲟⲩϩⲟⲩ ⲛⲉⲛⲁϩⲟⲩ ⲙ̀ⲙⲁⲥ ⲁⲩⲱ ⲁⲩⲕⲁⲑⲁⲣⲓⲍⲉ. ⲉⲡⲙⲁⲓ
ⲛⲓⲙ ⲙⲁⲓ ⲙⲡⲉϣⲏⲙ ⲙⲡⲉ ⲛ̀ⲟⲩϩⲟⲩ. ⲁⲛⲁⲙⲓⲛ ⲙⲁⲓ ⲁⲩ ⲛⲓⲙ ⲁⲩⲱ
ⲉⲡⲉⲛⲉⲅⲕⲁⲗⲓⲛ ⲉⲡⲉⲙⲟⲩ. ⲙⲡⲉⲛⲧⲁⲓ: ⲙⲡⲉ ⲙ̀ⲙⲁⲓ ⲁⲩⲕⲁⲑⲁⲣⲓⲍⲉ. ⲛⲓⲧⲏⲩ ⲁⲛⲁⲙⲟⲩⲛⲓ
ⲙⲡⲙⲟⲛⲁⲭⲟⲥ ⲙⲁⲓ. ⲁⲗⲗⲁ ⲙⲡⲁⲛ ⲉⲡⲉⲣⲟⲩⲱⲛϩ ⲛ̀ⲥⲁ ⲡⲉ. ⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲁⲓ
ⲁⲩ ⲁⲛⲟⲩⲉ ⲁⲩ ⲛⲓⲧⲏⲩ ⲙⲉⲛⲧⲣⲉ. ⲙⲡⲉ ⲙⲡⲉⲛⲟⲩϩⲟⲩ. ⲁⲛⲁⲅⲕⲁⲓⲟⲛ
ⲛ̀ⲥⲁ. ⲁⲛⲉⲕⲱ ⲛⲁⲓ ⲙⲁⲓ ⲁⲩ ⲛⲓⲧⲏⲩ ⲁⲛⲁⲛ. ⲙⲡ ⲧⲉⲛⲧⲉ ⲡⲁⲩ ⲁⲛⲁⲛ
ⲙⲁⲛⲓⲙ ⲙⲁⲉⲓⲙⲉ ⲙⲡⲧⲟⲡⲟⲥ ⲙⲁⲉⲓⲙⲉ ⲛⲟⲩⲉ. ⲙⲁⲙⲁⲓ ⲙⲁⲉ ⲁⲩ ⲛⲁⲛⲇ ⲙⲡⲁⲛⲁⲥ
ⲁⲩⲑⲉⲛⲁϩⲟⲩ ⲛ̀ⲥⲁⲓ ⲟⲩⲙⲏⲛⲓ. ⲙⲁⲙⲁⲓ ⲁⲩⲱ ⲙⲡⲉ ⲙⲡⲉⲛⲟⲩϩⲟⲩ ⲛ̀ⲥⲁ
ⲛⲁⲓⲇⲟⲩⲗⲟⲥ. ⲛⲓⲧⲏⲩ ⲁⲩⲙⲟⲩⲛⲓ ⲛⲁⲓ ⲁⲑⲙⲟⲛⲁⲭⲟⲥ. ⲟⲩⲇⲉⲕⲁⲓⲟⲛ ⲁⲩⲱ
ⲛⲁⲓ ⲁⲩ ⲛⲓⲧⲏⲩ ⲛⲓⲙ. ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲛⲁⲓ ⲁⲩⲱ ⲁⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲁⲓ
ⲙⲡⲉⲛⲟⲩϩⲟⲩ ⲛ̀ⲥⲁⲓ ⲙⲡⲉⲛⲧⲁⲓ ⲙⲡⲉ ⲙ̀ⲙⲁⲓ ⲁⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙⲡⲉⲛⲟⲩϩⲟⲩ
ⲛ̀ⲥⲁⲓ ⲙⲡⲉⲛⲧⲁⲓ ⲙⲡⲉ ⲙ̀ⲙⲁⲓ ⲁⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙⲡⲉⲛⲟⲩϩⲟⲩ ⲛ̀ⲥⲁⲓ

ܦܚܬܐ ܕܒܟܬܐ ܡܢܝܢܐ ܬܘܒ. ܡܢܐ ܕܗܘܝܢ ܥܡ ܬܠܬܐ ܕܥܕ ܬܪܝܢ
ܒܬܪܗ ܠܡܕܡܢܝܢ ܘܠܡܕܡܢܬܗ. ܘܒܥܘܬܐ ܕܒܟܬܐ ܗܘܬܐ. ܡܢܐ
ܐܝܟ ܕܒܬ ܒܝܡܐ ܕܒܥܝܢ ܡܢ ܡܬܝܠܐ ܥܡܝܩܐ ܕܒܗܘܢ. ܒܝ
ܬܡܢ ܒܬܪܗ ܠܒ. ܡܢܗܘܡܐ ܒܚܝܐ. ܡܬܠܐ ܥܡܝܩܐ. ܒܝ
ܕܝ ܠܐ ܬܡܢ ܒܬܪܗ ܠܒ. ܐܠܐ ܕܒܗܘܢ ܬܝ. ܡܢܟܐ ܒܝ ܒܬ
ܕܝܢܐ ܡܬܝܠܐ ܡܢܝܢ ܬܘܒ. ܒܬܘܒ ܕܡܠܟܘܬ. ܐܘܢܝܢ
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ܡܢܐ ܬܡܢ ܠܡܢ. ܐܝܟ ܕܢܝܢ ܠܡܢ ܬܪܝܗ ܕܒܟܬܐ. ܐܘܢܝܢ
ܡܢ ܕܡܢ ܠܡܢ. ܐܝܟ ܕܢܝ

ⲁⲙⲁⲣⲧⲓⲁ ⲙ̀ⲡⲣⲟⲥ ⲉⲣⲁⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲡⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲁⲣⲓ. ⲉⲧⲁⲓⲛⲁⲩ ⲁⲣⲓ
ⲧⲉⲛⲟⲩ ⲙⲡⲁⲓ ⲉⲃⲟⲗ ⲉⲡⲓ ⲡⲓⲙⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁⲩⲓⲟⲛ. ⲡⲉ ⲁⲛⲁⲅⲕⲏ. ⲙⲡⲁⲓ
ⲡⲉⲡⲓ ⲛⲓⲙ ⲙⲡ ⲁⲓⲱⲧ ⲛⲉⲕⲱⲛ ⲉⲣⲉⲡⲁⲓⲣⲉ. ⲁⲛⲧ ⲁⲛⲟⲕⲏ ⲧⲁⲓ ⲛⲁⲕ ⲛⲉⲙⲡⲓ
ⲡⲁⲛⲟⲙⲓⲁ. ⲉⲧⲁⲩⲁⲛⲧⲓⲧⲁⲝⲓ ⲛⲓⲙⲁⲕⲁⲣⲓⲟⲥ. ⲁⲛⲧⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲓⲏ ⲡⲉⲡⲓ
ⲛⲓⲙⲁⲛⲁⲅⲕⲁⲓⲟⲛ. ⲁⲩⲕⲁⲧⲁⲅⲛⲱⲙⲏ ⲙⲡ ⲙⲡⲁⲓⲧⲏⲣⲓⲟⲛ ⲛⲉⲕⲱⲛ. ⲁⲛⲧ ⲙⲁⲩⲁⲣⲧⲩⲣⲓⲁ.
ⲡⲉⲙⲡⲓⲟⲩⲧⲉ ⲙⲡⲉⲛⲕⲁⲗⲉⲓ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛⲉⲙⲡⲓ ⲡⲉⲛⲟⲩⲃ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲉⲙⲡⲓ
ⲡⲉⲛⲟⲩⲃ. ⲟⲩⲇⲉ ⲡⲉⲛⲕⲁⲗⲉⲓ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛⲉⲙⲡⲓ ⲡⲉⲛⲟⲩⲃ. ⲁⲩⲱ ⲡⲉⲛⲕⲁⲗⲉⲓ ⲛⲁⲕ
ⲉⲃⲟⲗ ⲛⲉⲙⲡⲓ ⲡⲉⲛⲟⲩⲃ. ⲁⲩⲱ ⲡⲉⲛⲕⲁⲗⲉⲓ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛⲉⲙⲡⲓ ⲡⲉⲛⲟⲩⲃ. ⲁⲩⲱ ⲡⲉⲛⲕⲁⲗⲉⲓ
ⲛⲁⲕ

ܕܝ ܕܝܠܟܘ ܢܕܝܚܝ ܣܘܡܗܘ ܟܬܝܒܐ ܡܢܝ ܕܒܬܘܒܬܐ: ܐܬܘܒܬܐ ܡܢ
ܕܝܚܝܕ ܠܒܝܢܝܬܐ. ܐܕܝܡܝܬܐ ܡܢܘ ܕܝܒܟܘ. ܡܝ ܕܟܡܐ ܡܝܬܝܐܝܬܝ.
ܐܬܩܢܝܬܐ ܡܢܘ ܕܝܚܝܕܝ ܠܡܢܘ ܕܕܝܬܐܝܬܝ. ܐܒܝܕܢܝܐ ܠܡܢܘ
ܕܝܙܝܡܕܝܬܐ ܠܒܕܕܐ. ܐܠܗ ܕܝܗ ܕܟܝܐ ܕܗܕܝܕܐ ܕܝ. ܫܠܠ ܐܢ
ܕܝܕܡܘ ܚܘܝܡܝܬܐ. ܐܢ ܕܝܚܝܕܐ ܠܒܝܢܝܬܐ. ܢܕܝܢ ܣܘܡܗܘ
ܡܝ ܝܢܕܝ ܡܢܝ ܕܝܚܝܢܝܬܐ. ܣܘܗ ܚܝܕ ܠܒܝܢܝܬܐ. ܡܣܘܗ ܠܐܡܬܐܡܘ |
Fol. 144b. ܕܝܕܝܢܬܐ ܕܠܐ ܢܝܗܘܢ ܡܝܕܝ. ܠܡܢܐ ܡܢܝ ܐܝܟ ܐܝܬܘܬܐ ܐܕܝܢܬܐ
ܡܝܗܝܢܝ ܒܕܢܐ ܕܝܢܝܗܘܢ ܢܝܩܕܐ. ܠܡܢܐ ܕܝ ܡܢܝ ܡܝܗܝܕܝܢ.
ܕܝܟܝ ܡܕܝܡܝܗ ܢܝܗܘܢ. ܝܝܚܐ ܢܝܟ ܢܝܩܝ ܢܝܗ ܠܝ ܡܝܢ.
ܕܟ ܕܝ ܢܝܗ ܡܝܩܝܢ. ܝܝܚܝ ܡܝܢ ܐܝܟ ܕܝܠܝܢ ܡܝ ܡܟܝܐ. ܡܝܢ
ܢܣܝܢ ܢܝܟ ܡܢ ܕܝܚܝܗ. ܕܐܢ ܢܝܩܢ ܡܢ ܡܗܝܟ ܡܝܗܢ. ܡܢ
ܕܝܠܟܠܢ ܝܝܚܝ. ܡܝܢܠܢ ܡܝ ܠܢ ܡܝܚܝ. ܡܝ ܕܝܢ ܡܝ ܠܢ
ܠܝܗܘܕܝ ܠܢ ܣܝ. ܠܢ ܡܝܢ ܝܝܚܘܗ ܡܝ ܠܢܢ ܠܢܠܢ ܡܢ
ܕܘܗܘܢ ܢܝܗܘܢ. ܐܒܝܢ. ܡܝܢܠܢ. ܡܝܢܝܢܝ ܕܝ ܕܝܚܝܢ. ܕܝܣܗܘ
ܡܝ ܠܝܢ ܡܢܘ ܚܘܝܗ ܡܢ ܡܢܗ ܝܝܚܝ ܕܝܢ ܕܝ.
ܕܝܠܢ ܕܝܗ ܡܢܗ ܡܝ ܕܝ ܕܝ ܡܝ ܕܝ ܡܝ ܡܝ ܡܝ ܡܝ ܡܝ ܡܝ ܡܝ ܡ
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ⲙⲡⲉⲕⲏⲟⲩ ⲉⲣⲏ. ⲁⲛ ⲁⲩⲱ ⲁⲛⲧⲉⲕⲙⲁⲛⲁⲅⲕⲏ ⲉⲡⲉⲕⲙⲟⲛⲁⲭⲟⲥ ⲙⲡⲉⲛⲟⲩϣⲓ
ⲛⲁⲛ. ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲉⲛⲧⲁϩⲟⲩⲛⲟⲥ ⲙⲡⲉⲛⲕⲁⲗⲟⲩⲙⲉⲛⲟⲥ. ⲉⲩⲛⲁⲩ ⲙⲡⲉⲛⲥⲱⲙⲁ
ⲉⲩⲉⲓⲣⲉ ⲁⲛ ⲁⲩⲉⲓⲣⲉ ⲙⲡⲉⲛⲥⲁⲣⲝ ⲙⲡⲉⲛⲕⲁⲕⲓⲁ. ⲁⲩⲱ ⲉⲩⲉⲓⲣⲉ ⲙⲡⲉⲛⲕⲁⲗⲟⲛ.
ⲁⲩⲱ

Fol. 143b. ܕܡܝܐܕܝܬܗ. ܡܢܢ ܐܢܐ ܕܝܠܡܢܢ ܬܝܡܐ. ܐܬܡܠܐ ܕܐܠܗܝܬܐ
ܬܟܝܠܐ. ܠܒܪܢ ܒܡܠܟܐ ܡܫܝܚܐ. ܢܐܝܕܐ ܡܢܢ ܠܒܬܠܐ
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ܕܢܥܒܕܐ ܠܐ. ܕܢܕܡܐ ܠܥܠܡܐ ܕܢܟܠܐ ܫܢ. ܥܒܕ ܬܐ
ܡܕܐ ܫܢ ܕܡܫܬܢ. ܢܥܐ ܢܝܕ ܢܥܐ ܫܢ. ܕܡܝ ܕܐ ܠܒܢܝܐ
ܢܡܒܐ ܕܢܝܬܐ. ܠܐ ܡܐܡܪ ܡܒܢܝܐ ܡܠܐ ܡܝܕܝ ܕܒܠ ܢܕܐ.
ܢܡܠܐ ܡܕܡܐ ܠܡܢܐ ❖

❖ ܡܠܠܐ ܕܫܢܐ ܕܠܐܡ ܕܥܕܐ ܫܐ ܕܡܝܐ ❖

ܥܕ ܫܠܡ ܕܝ ܢܡܐ ܫܐ. ܩܠ ܡܢ ܠܦܐ ܕܢܐ. ܡܥܐܕܡܐ
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ܥܡܐ ܢܟܝ ܢܠ ܢܐܡܐ ܢܠ ܢܐ. ܦܝܠ ܫܡܐ ܡܢ ܢܐܫ ܥܕ
ܢܐ. ܩܢܐ ܢܡܐ ܠܟ ܫܡܐ ܢܥܐ ܠܐ. ܠܐ ܡܐܡܪ ܐܢܐ
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ܕܝܠܗ. ܡܢ ܐܝܟܐ ܕܥܐܠܡ ܠܝ ܡܢ ܥܡܐ. ܕܡܫܬܡܥ ܠܝ
ܡܝܢܐ ܫܟܚܝܢܐ ܕܢܬܐ ܕܡܢ ܫܒܥܐ. ܐܦܝܠܘ ܢܚܐ ܠܗ
ܫܒܥܐ ܐܬܝܠܝܗ ܒܥܝܢܐ. ܐܝܟܐܢܐ ܕܐܝܬܝܗ ܕܥܠܡܐ.
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ܫܘܝܐ. ܐܡܟܝܢܐ ܡܝܢܐ. ܢܗܘ ܢܝܚ ܕܠܡܝܡܪ ܡܝܢ ܕܫܟܠ ܐܠ
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ܕܝܥܬܐ. ܒܟܝܐ ܕܫܬܕܐ ܐܠ ܢܥܒܕܐ. ܡܟܝܢܐ ܕܝ ܡܢ
ܒܣܘܡܬܐ ܕܢܒܟܐ. ܐܡܪܐ ܕܝ ܕܟܝܢ ܒܟܠ ܫܝܢܐ. ܡܠܟ ܕܝ
ܡܝܢܐ. ܠܡܫܝܚ ܐܝܟܐ ܒܡܠܟ ܢܗܝܡܝܗ ܠܡܝܡܪ ܡܢ ܢܫܠ
ܫܘ. ܐܡܢ ܕܡܠܟܐ. ܡܫܬܢ ܐܡܬܐ ܢܬܐ ܢܚܐ. ܐܡܪ ܢܗܘ ܕܝ
ܠܝ ܠܐܡܬܐ ܬܐܡܝܗ ܬܐܡܪܝܗ ܠܢܟܫ. ܫܡܝܢ ܢܥܒܕܐ ܐܝ
ܟܡܬܐ ܢܟܝ ܕܟܬܝ ܠܢܬܐ ܠܡܒܐ. ܫܡܝܢ ܐܡܬܐ ܡܢ ܕܢܗܒܐ
ܠܡܝܡܪ ܕܥܒܝܐ ܫܢܐ. ܐܡܝܢܐ ܕܐܡܬܐ ܕܟܡܐ. ܐܝܟܐ ܕܢܬܐ
ܫܘ ܕܝܢܐ ܕܝܟܝܢ ܕܢܬܐ ܫܘܡ. ܡܢ ܢܗܝܡ ܠܡܝܡܪ ܫܢܐ |
ܕܢܬܐ. ܒܟܠ ܢܬܐ ܕܢܬܐ ܫܘܡ. ܡܢ ܢܗܝܡ ܠܡܝܡܪ ܫܢܐ

ܗܘܐ ܕܝܢ ܢܟܬܘܒܐ ܡܕܡܗܝܢ ܕܢܢܝ ܗܕܝܢ ܡܟܝܕܝܢ ܡܢܢ. ܒܟܠܟ
ܗܝܠܟ ܡܟܝܒ ܡܢ ܝܠܟܗܝܢ. ܡܕܝܟ ܡܢܢ ܬܗܝܢ ܢܬܢܢ ܗܢܐ: ܡܢܕ
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ܡܢܢ. ܗܢܐ ܕܝܢ ܢܡܕܐ ܠܝ . . ܢܡܕ. ܗܘ ܕܝܢ ܢܡܕ ܠܗܝܡܐ.
ܡܟܡܗܝܒܗ ܕܢܡܕܝܒܗ ܗܘ ܕܡܕܗܢܡܕ ܗܕܡܗܝܢ ܗܝܢ
ܢܢܗܐ. ܗܢܐ ܕܝܢ ܕܝ ܡܕ ܡܟܡܐ ܡܟܝܐ. ܡܢܡܟܝ ܕܝܠ. ܗܘ ܕܝ
ܡܕܝܢ ܢܡܕ ܠܡܐ. ܗܢ ܡܟܡܗ ܢܢ ܠܡܐ ܡܕܝ ܢܢܗ: ܕܡܠ
ܡܢܢܢ ܕܢܢ ܕܢܡܢܝ ܡܡܟܝܠ ܡܡܟܝܒܗ. ܠܝܡܗ ܕܝܡܐ
ܡܡܝ ܠܡܡܝܢܐ. ܡܢܗܡܗ ܕܝ ܡܗ ܡܡܗ ܡܢ ܕܠܢܠ.
ܡܢ ܗܝܠ ܕܢܗܝܕܝܐ ܠ ܡ ܢܠܗ ܡܗܝܕܗ. ܠ ܡܢ
ܡܗ ܗܝܠ ܠܗ ܢܠܗ ܡܠ: ܡܠ ܗܢ: ܡܢܠ ܗܢ ܢܡܗ
ܗܕܡ. ܗ ܢܡܡܗ ܡܡ ܡܡ. ܢܡ ܡܡܡ ܢܡ ܠ.
ܡܢ ܢܡܗ ܡܢܡ ܢܗ ܢܠ. ܡܠ ܡܡ ܗܡ
ܕܢܡ ܢܡ. ܡܢ ܗ ܢܡ ܡܡ ܡ ܢ ⁘

⁘ ܡܢ ܡܠ ܡ ܡ ⁘

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ܕܬܟܠܝܢ ܒܗܝܕܬܐܝܗ ܟܡܚܗܕܘܗ ܚܡܝܗܕܘܗܝ. ܚܕ ܠܐ ܥܚܝܫ ܠܡܐ
ܒܠܒܠ ܥܫܝܢ. ܐܘ ܒܠܒܠ ܚܡܝܢ ❖

❖ܟܠ ܐܠܗܝܬܐ ܕܒܝܬܠ ܡܢ ܙܟܝܐ ܡܝܟܐܝܠ ܐܬܝܐ ܡܬܬܚܝܢܐ ❖

ܚܕ ܕܝܢ ܡܚܝܠܐ ܐܝܟ ܫܢܐ ܫܠܡ ܠܙܝܢ. ܙܟܝ ܠܐܝܡ ܗܕܝܬܐ
ܡܙܡܢ ܠܗ. ܕܙܟܝ ܕܡܬܢ ܡܟܬܢ ܠܐܕܝܢ ܙܟܝ. ܡܢܝܢ ܕܝܟܠܗ
ܬܗ. ܡܢ ܕܝ ܙܡܢ ܢܢܝ ܢܢܝ ܠܐܕܝܢ. ܡܢܢ ܒܠܗ ܠܢܝܢ. ܒܙܝܠ
ܒܠܠܡܝܢ ܒܗ ܙܝܢ. ܡܢ ܬܗܕ ܕܝ ܕܝܥܘ ܠܠܟܝܢ ܙܡܗܝ.
ܡܙܗܢܙܗ ܠܠܡܝܢ ܡܠܬܝ ܙܝܢ. ܬܝܢ ܐܘ ܕܢܝܗ ܠܗ ܡܠܡܐ
ܢܡܠܠܝ ܠܗ: ܚܕ ܢܗܕ ܕܝ ܒܡܙ ܡܠܝܢ ܕܝܠܝ. ܙܟܝ ܠܗ
ܠܐܡܙ ܡܠܡܐ ܙܝ ܡܢܡܗ ܡܠܝܢ. ܐܠ ܢܙܝ ܡܠܝܢ ܕܡܢܡܗ
ܕܙܝܡ ܫܢ ܡܢܡܗ ܕܡܠܡܐ ܐܘ ܡܢ ܫܢ. ܡܢܢ ܕܙܟ
ܕܙܟ ܢܢܝ ܠܡܐ: ܐܠ ܢܢ ܐܘ ܕܢܢ ܡܢܢ ܡܢܢܢ
ܙܠܡܗ ܙܟܝ ܒܠܟܒܢ ܠܠܝܢ. ܫܘ ܐܘ ܠܢ ܠܡܠܝܡܐ
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ܡܢܢ ܢܢܡ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡ
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ܒܩܠܟ. ܐܦܝܢ ܡܝܢܝ ܢܦܩܢ ܟܠܗܘܢ. ܢܚܢܢ ܕܟܠܗܘܢ ܐܘ ܕܢܗܝܡܝܢ
ܠܟܦ ܡܝܢܟ ܐܝܕܥܢܝܗ ܕܢܢܢ. ܒܟܡܗܘ ܡܝܢܟ ܗܕܝܢܢ
ܫܟܢܗ. ܫܦܢ ܐܦܟ ܢܢ ܒܟܢܢ ܕܢܝܢܚܘ. ܐܝܢܟ ܠܢ ܕܟ
ܫܐܗ. ܦܢ ܫܐܝܝܢ ܠܢ ܟܝ ܕܐܘ. ܡܝܢܟ ܕܗܢܟܘ ܕܫܢ ܢܗܝܐ.
ܕܝܢܝܗ ܠܢ ܕܢܢܐܗ ܢܢ ܟܕܢ. ܕܟܐܕܢ ܕܢܢܢ ܢܗܝܡܘ. ܕܫܢ
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ܐܘ ܕܝ ܕܐܘܟܢ ܟ ܐܘ. ܢܟ ܢܐܝ ܢ ܡ ܢ ܡ ܡ ܡ

ܒܕܝܢ ܐܡܪ ܬܪܝܢܝܢ ܒܥܠܐ ܠܝ. ܐܠܦܗܘܢ ܫܡܝܢܐ ܕܒܝܬ ܡܝܐ ܫܪܝܐ
ܕܫܡܝܐ ܡܝܡܪܐ. ܐܢ ܗܐܝܟܢܐ ܕܥܒ. ܝܬܝܪ ܟܝܬܝ ܬܝܬ ܡܢ ܫܪܝܐ.
ܡܥܝܠ ܠܟܝ. ܟܝ ܝܗܘܝܢ ܕܝܢ ܕܝܡܝܢ. ܐܝܟ ܠܝܡܢ ܕܫܘܪ
ܕܡܬܠ. ܡܝܢܝܢ ܠܢܐ ܕܡܥܝܠ ܕܫܠܝܢ ܗܢܝܠܗ ܝܡܢ ܠܝ.
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ܟܝܢ ܡܝܗ ܕܝ ܡܝ ܠܝ ܠܝ ܠܝ. ܡܝ ܕܝ ܡܝ ܠܝ ܠܝ ܠܝ.
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ܕܢܡܟܝܢ ܥܡܕ ܡܢܝ ܕܡܝܗܘܬܟܝܢ ܕܙܢܕ. ܡܢ ܐܝܟܢܐ ܕܝ ܙܘܠ ܡܢܝ ܕܡܕܝܕܢܐ ܠܡܝܕܝܡ

ܕܝ ܕܝܢ ܡܝܘ ܫܬܐ ܦܕܝܬܐ ܙܘܠ ܡܢܝ ܠܡܝܕܝܡ ܕܡܟܝ. ܦܝܣܐ ܒܟ ܟܬܒ ܦܕܝܬܐ ܒܝ ܡܢ ܕܡܝܗܝܢܕ ܢܡܢ. ܬܡܝܗ ܥܟܡܡ ܠܟܝܣܐ ܕܐܝܬܐ: ܕܝ ܢܨܒܟ ܟܝ ܡܢ ܢܡܒܝ ܡܢ ܡܨܟܝ. ܡܢܣܕܐ ܕܣܡܟ ܕܣܡܡ ܡܢܕܒ. ܡܢ ܟܕܝܢ ܡܥܕܐ ܕܢܟܐ. ܡܝܐ ܕܝ ܥܕܝܡ ܡܢ: ܕܝ ܥܒܝܬ ܡܥܒܕ ܡܝܦܕܡ ܡܢ ܠܡܘܕܝ ܕܝ. ܡܝ ܕܝ ܡܕܝ ܡܢ ܕܒܡܗ ܡܬܟܗܡ. ܦܝܡܐ ܕܡܝ ܩܝܡ ܡܢ. ܡܕ ܚܟܝ ܦܘܝܕ ܡܢ ܟܗ ܢܟܐ. ܦܣܟܐ ܕܝܟ ܡܟܝ ܡܢܐ. ܡܢܕ ܒܕܐ ܡܢ ܟܒܝܬ ܡܬܟܗܡ ܕܐܝܬܐ ܕܝܐ. ܥܝܐ ܡܢܕܐ ܟܡ. ܟܝ ܡܝ ܢܕܝ ܟܡ. ܡܢ ܟܗ ܥܒܝܬ ܡܥܒܕ: ܐܘ ܥܝܢܐ. ܡܕ ܟܗ ܢܟܐ. ܕܡܝܗܝܢܕ ܕܝ ܟܝ ܡܢ ܕܝ ܢܕ ܡܢ ܟܗ ܢܟܐ. ܟܝ ܡܝ ܢܕ ܡܢ ܟ ܢ ܕ ܡ ܢ ܕ ܡ ܢ ܕ ܡ

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ܡܚܝܠܟ ܢܟܠ ܕܡܚܝܩܝܢ ܟܝ ܡܟܠܟ ܕܡܕܘ ❖

❖ ܟܠ ܠܐܘܡ ܕܢܕܥ ܒܪܝܟܘ ܕܥܡܝܩ ❖

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ܫܟܝ ܒܝܡܝܐ ܕܢܢܘ: ܐܟܝ ܟܝܢܐܐ ܒܝܘܐ ܟܝܟܝ ܕܢܘ ܐ
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ܓܢ ܡܢ ܕܡܝܢܢܬ ܠܢܝܟܝܢ. ܟܠ ܢܝܚ ܓܢ ܕܦܝܢܬ ܡܢ ܡܝܢ.
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ܒܝܗ ܡܕܝܢܬܐ ܕܝܢ ܗܘܐ ܒܟܡܢܐ ܕܟܝܠܐ ܕܫܘܢܝܐ ܕܡܬܐ ܕܥܒܝܕ.
ܫܘܠܛܢܐ ܕܝܢ ܕܢܬܢ ܠܗ ܠܦܪܝܫܐ ܒܪ ܕܡܫܩܐ ܕܢܟܝܐ ܡܕܝܢܬܐ ܕܥܠܡܐ.
ܐܢܫܘܬܐ ܠܥܕܬܐ ܒܟܠ ܢܕܟܐ. ܕܒܟܝܐ ܗܘܐ ܦܪܝܪܐ ܦܪܝܠܐ ܒܟܠܗܘܢ.
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ܐܢܫܘܬܐ. ܦܪܝܫ ܠܒܫܐ ܕܡܬܐ ܕܥܒܝܕ. ܒܕܐ ܢܟܬܐ ܕܒܬܐ ܒܕܐ
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ܕܢܡܕ ܡܐ. ܟܢܢܐ ܡܒܟܡ ܡܐ. ܡܕܢܢ ܕܝ ܟܕܢܐ.
ܡܕܢܢ ܕܝ ܕܢܢܐ. ܕܕ ܢܕܟ ܕܝ ܟܢܐ ܡܕܢ ܡܡܕܝܢ. ܕܡܟܝ
ܡܕܢ ܡܡܐ ܢܡܕܐ. ܐܟ ܢܕܝ ܡܐ ܢ ܢܕ ܕܢܢܡܕ.
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ܕܟܪ ܡܢ ܟܬܒܐ ܕܡܫܝܚܐ ܟܝܢܐ. ܕܡܢ ܟܕ ܕܡܢ ܫܟܚܐ. ܟܕ ܕܝ
ܦܪܕܘܣܐ ܬܬܟܢ ܒܟܟܐ. ܫܕܪܒ ܕܝ ܒܟܟ ܢܫܟܝ | ܕܡܫܟܚܐ ܣܘܦܐ. Fol. 138a.
ܒܟܟܐ ܟܝܢ ܡܢ ܦܪܘܒܐ. ܗܠܟܢ ܕܝ ܟܕ ܢܫܟܚܘ ܠܟܡܒܐ. ܟܟܐ
ܢܗܦܟܐ ܕܟܟܐ ܒܟܟܐ. ܢܟܟ ܕܦܪܘܟܐ ܣܘ ܕܟܟܐ ܡܒܟܐ
ܕܡܝܟܗ ܢܟܐ. ܕܟܟܣܐ ܢܟ ܘܕܘܟܐ ܣܟܘܬܐ. ܟܡܝ ܕܟܟ
ܣܘܗ ܟܟܝܡ ܡܒܟܬܐ. ܢܗܡܐ ܣܘܗ ܟܟܟܘܗ ܡܒܟܗ. ܣܘ
ܕܟܪ ܟܬܟܡ ܣܘܐ ܒܣܬܐܣ ܡܢ ܕܬܐ. ܢܟ ܕܟ ܟܕ ܟܟ
ܟܟ ܢܬ. ܟ ܢܗܡܝ ܟܡ ܣܘ ܕܟ ܢܬ. ܕܟ ܕܝ ܟܬ ܣܘ ܟ
ܕܟܣܟ. ܟ ܣ ܕܟ ܟܬ ܟ ܢ ܟ ܕ ܟ ܟ. ܣ ܕ
ܣ ܣ ܟ. ܕ ܟ ܟ ܟ

ܕܒܟܠ ܡܠܟܘܬܐ

ܐܝܟ ܡܢܐ ܕܝܢ ܕܘܟܬ ܬܪܝܢ ܕܝܢܬܐ ܕܥܒܕܘܬ ܡܠܟܘܬܐ. ܕܡܢ ܘܕܬܐ Fol. 137b.
ܕܝܬܗܘܢ ܐܬܬܝ ܐܝܟ ܡܢܐ ܠܝ ܢܗܘܝܢ ܕܕܝܢܬܐ. ܐܦܢ ܕܝܢ ܐܝܟܘܢ
ܡܢܐ ܥܒܕܘܗܝ. ܘܡ ܕܥܒܕܘܬܗ ܡܟܝ ܡܢܟ ܡܢܐ ܕܘܟܬܐ. ܟܕ ܕܝ
ܘܕܬܐ ܒܠܒܠ ܒܟܟܕ. ܒܕܒ ܡܕܡܝܢ ܡܢܐ ܡܢ ܟܘܕܬܗ. ܢܡܟܬܐ ܕܝܝܬܐ
ܡܢ ܠܡܥܘܕܟܠܗ ܘܠܡܝܢܟܕܒܗ. ܐܗܘܒ ܡܝܬܟ ܥܟܒܬܐ ܕܥܒܕܗܒ
ܕܐܘܡܠܟ ܝܘܡܕ ܒܢܬܐ ܢܝܢ ܕܠܟ ܥܒܝܟܬ. ܠܡܕ ܒܬܡܘ ܡܕܒܬܐ
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ܕܝ ܒܟܠ ܡܕܝܬ ܢܝܠܟܘܡ. ܘܡܟܒܗ ܡܢ ܕܝ ܡܢܕ ܠܗ ܡܕܝܢ. ܕܝܥܘܐ
ܕܝܥܟܘܬ ܠܒ ܗܕܝ ܣܕܝ ܘܒܬܟ ܙܘ ܢܕ. ܕܠ ܐܕܡܝܢ. ܬܝܢ
ܢܬܟ ܠܒ ܡܢ ܗܕ ܕܝܥܟܘܬ ܬܕ ܒܠ ܢܡܠ ܕܢܡܡܢܝܬ ܡܢܘ
ܕܡܝ. ܢܡܟܬ ܕܝܣܕ ܒܠ ܥܡܣܠܬܗ ܕܢܟܬ. ܐܝ ܕܝ ܒܢܬ
ܥܒܝ ܡܝܡܢ ܠܗ. ܡܕ ܢܬܟ ܕܢܡܬ ܥܟܝܬܗ. ܡܢܬ ܢܕܝܬ.
ܡܢ ܕܝ ܕܢܟܝ ܡܝܟܠ ܐܝ ܠܗ. ܒܕܬ ܐܒܕ ܡܢ ܠܗ ܐܝ ܬܕ.

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Fol. 137a. ܗܠ ܟܡ | ܐܡܪ ܕܥܕܝܡ ܒܟܬܒܐ ܒܐܘܪܚܐ. ܐܦܠܐ ܕܝܢ ܕܒܝܡܝܐ ܒܟܬܒܐ
ܒܐܠܦܝܡ. ܒܐܝܟܢܐܝܬܐ ܐܦܝܠ ܡܢ ܟܠܗ ܡܢܗܕܡܐܝܬܐ. ܕܟܝ
ܒܕܪܐܬܐ ܒܐܦ ܐܡܪ ܕܥܡܕܝܢ ܕܒܬܟܝܬܐ ܕܡܢܗܝ ܢܝܚܝܢ. ܟܡ ܐܡܪ
ܠܐܕܪܐܬܐ ܒܟܬܒܐ ܡܒܘܠܐ. ܒܟܠ ܚܕ ܡܢ ܡܠܟܐ ܕܒܟܝ
ܠܚܕܪܐ ܡܒܘܠܐ. ܒܟܠܐ ܡܢ ܕܡܫ ܕܡܡܕܝܢ. ܕܐܦܝܢ ܕܥܕܝܢ
ܡܬܩܒ ܠܟܠܗ ܚܕܡܐ ܒܡܐ ܟܕ ܒܗܐܦܟܠܐ ܕܩܐܝܡ ܢܝܚܝܢ
ܡܢ ܕܒܢܝܚܐ ܚܕܐ. ܡܝܕܟ ܐܦܝܢ ܐܦܝܠ ܒܗܕܡܐ ܡܢ ܒܟܐ.
ܒܡ ܠܐܕܡܡܕܐ ܕܐܝܟ. ܕܒܟܐ ܡܒܐ ܡܢ ܟܡ. ܒܕܡܡܐ ܕܒܚܕܐ
ܒܡܒܐ. ܡܟܚܝܡ ܒܕܡܕ ܕܡ. ܒܡܐ ܡܥܒܐ ܡܥܒܐܡܕܐ ܥܕܡܐ ܠܡܐ
ܡܚܟܐ. ܒܡܢ ܒܡܚܝܐ ܒܚܐ ܡܥܒܐܡܢ ܡܢ. ܒܗܡܐ ܒܡܚܐ ܐܝ
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ܡܢ ܕܝ ܕܡܕܝ ܠܐ ܢܝܡ ܡܚܡܢܕܝ. ܕܒ ܟܐ ܐܕܝ ܐܝܕܝ
ܡܚܟܝ ܒܟܝ ܕܡܢܐܝܐ ܕܝܕܝ. ܟܐ ܡܢܗܝܐ ܕܒܐ ܐܝ
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ܕܡܟܠ ܒܡܚ. ܐܝ ܕܒ ܡܚܡ ܐܝ ܕܝ ܒܝ ܡܚܒ. ܕܥ ܟ
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ܠܘ ܠܚܡܐܢ. ܠܐܘ ܐܢܘܢܐ ܕܢܫܠܡ ܕܡܢܐܡܢܐ. ܡܢ ܕܝ ܡܢܠ
ܡܕܡܚܡܢܐ ܐܚܐܢܐ ܕܡܚܐܘܬ ܬܘܠ. ܡܐܚܡܡܐ ܡܕܐܢ ܢܠ
ܡܘ ܕܡܚܐܢܐ. ܕܡܠܐ ܕܒ ܡܠܡܠ ܡܝ ܕܢܐ ܬܡܠܢܐ ܡܡܠܐ ܡܢ.
ܡܠܡܠ ܡܝ ܬܘܠ ܡܕܡܢܐ ܐܡܕܡܐ. ܡܢܐ ܡܝ ܡܘ ܠܢܐ ܕܢܡ
ܠܢܠܘ ܡܡܕܡܐ ܢܕ ܩܡܡ. ܡܡܠ ܢܡ ܡܡܕ ܡܡܠ ܡܡܡ ܡܡ.
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ܫܡܝܐ. ܘܐܡܪ ܠܗ ܡܪܝ ܫܠܡܐ ܥܠܝܟ ܕܢܬܝܗܒ ܠܝ. ܡܪܝ ܫܠܡܐ
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ܠܐ ܠܝ. ܐܡܪܝܢ ܠܗ ܡܪܝ ܩܕܝ ܡܪ ܡܠܟܐ ܫܡܝܐ. ܡܢܝ ܐܝܟ
ܡܬܐܡܪܢ ܘܡܫܬܡܥ ܒܟܬܒܐ ܡܪ ܡܪܝܐ. ܟܕ ܐܫܬܡܥ ܐܝܟ ܡܢܟܝ.
ܡܢ ܩܕܝ ܢܗܘܐ ܫܪܝܪ ܢܟܣܐ ܩܕܝܫ ܕܢܬܝ ܠܡܫܝܚܐ ❖ ܐܠܗܐ
ܕܡܪܝ ܕܝ ܟܕ ܡܪܝܐ. ܡܢܠܗ ܕܐܝ ܡܢܐ ܒܥܝܢܗ ܐܝܬܝܗ ܠܐ
ܢܟܣܐ. ܐܢ ܕܐܝܟ ܡܕܝܢܬܐ. ܐܡܪܝܢ ܕܝܢܝܐ ܡܢ ܢܝܚ ❖
ܟܕ ܩܕܝ ܡܪܝܐܝܢܝܢ ܠܐ ܡܬܚܫܒܢ ܡܢ ܐܝܟ ܕܝܢ. ܘܡܢ
ܫܠܝܢܬܐ ܢܟܣܐ. ܕܟܬܒܐ ܩܕܝܫܐ ܕܟܬܒ ܢܟܣܐ ܠܐ ܐܢܬ
ܕܢܩܢܝܗ ܠܝܗ ܫܡܝ ܕܡܪ. ܘܡܢܗܝܢܐ ܕܟܬܒܐ ܡܬܟܠܐ ܕܢܬ
ܡܬܩܢܐ. ܐܡܪ ܕܝܢ ܐܝܟ ܕܟܬܒ ܢܟܣܐ ܕܢܬ ܢܟܐ ܕܝ
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ܐܝܟ ܕܝ ܘܡܫܬܡܥ ܡܬܩܢܝܢ ܕܢܬ ܢܟܐ. ܐܡܪ ܠܗ
ܩܕܝ ܕܝ ܡܪ ܡܠܟܐ ܫܡܝܐ. ܕܟܬܒ ܢܟܣܐ ܕܢܬ ܢܟܐ ❖

❖ ܐܝܟ ܫܡܝܗ ܕܡܪܝ ܐܒܐ ܕܐܒܝܢ ܕܝܢܝܐ ܕܝܢܝܐ |

Fol. 136*b*. ܕܝܗ ܩܕܝܫ ܕܡܪܝ ܡܪܝܢ ܕܢܬܝܗ ܠܝ

ܕܡܪܝ ܩܕܝ ❖

ܩܕܝܫܐ ܕܝ ܕܡܪܝ ܕܢܬ. ܡܪܝ ܐܝܟ ܕܡܪܝ ܕܝ ܐܝܟ ܕܝ.

ܡܘܢ ܕܚܕܝܢܘܬܐ ܕܢܟܪܝܐ. ܚܕܐ ܕܡܫܟܚ ܡܬܩܡ ܠܕܝܡܘܬܐ. ܗܘ ܡܘ
ܠܗܘ ܕܝܢܐ ܕܚܠܡܐ ܚܝܬܬܐ ܕܝܡܐ ܡܝܗܘܢ ܠܒܝܢܐ ܕܥܕܬܐ.
ܗܘ ܝܚܕܘܪ ܡܝܗܝܠܘܕ ܠܗ ܡܢܘܕܥ. ܢܥܘܡ ܚܠܡܘܕܝܡ ܡܥܚܡ
ܢܥܘ ܠܡܥܚܡ ܡܬܩܢܐ. ܕܡܝܗ ܗܘܝܠ ܠܗܘ ܚܠܡܐ ܚܝܝܡܝܗܘ.
ܕܝܥܡܥܡ ܡܥܝܪ ܕܢܘܕܥ ܡܘ. ܡܚܕ ܚܝܢܗ ܠܗܘ ܚܠܡܐ. ܡܥܝܕ ܡܘ
ܠܗܘ ܡܘ ܒܕܝܢܐ ܩܘܠܗ. ܗܠܝ ܕܝܡܐ ܡܘܐ ܚܡܚܠܚܘܗ ܕܝܠܝܕܐ.
ܡܗܘܒ ܚܡܚܩܡܐ ܕܚܠܝܡ ܡܥܡܘ. ܡܡܠܝܡ ܡܘ ܠܗ ܠܢܫ ܡܘ
ܕܚܝܡܐ ܝܠܝܢ. ܠܡܡܫܠܚ ܡܘ ܚܠܗ ܕܝܡܡܐ. ܡܚܝܩܝܡ ܢܚܝ ܠܗ
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ܩܘܠܗ. ܡܐܝ ܠܡܘ ܕܠܗ ܡܫܠܝܢ ܠܡܡ ܡܥܡܝܢ ܡܘ. ܗܠܝ
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ܡܒܝܠܝ. ܕܝܢܘܒܐ ܠܡܐ ܡܢ ܡܢ. ܡܒܝܢ ܡܢ ܠܒܐ ܕܒܒ ܢܝܢ
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ܡܠ ܡܢܗܐ ܡܢ ܠܡܐ ܡܢܢ ܠܡܒܒܒ. ܡܢܐ ܡܢ ܠܒܒ
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ܠܐ. ܒܐ ܕܝܢ ܒܠܒ ܒܒ ܐܒܒ ܢܒܒ. ܡܒܠܡܐ ܒܡܡ ܡܢ
ܗܡ ܡܢܗ ܡܢ ܡܢ ܦܘܠܐ ܒܠܒܒ ܒܒ ܡܒܡܐ ܕܒܡܒ
ܢܗܡܐ ܒܡܡ. ܡܢܐ ܕܝܢ ܕܝܢ ܒܒ ܒܠܒ. ܡܢ ܒܡܐ ܡܢ ܠܐ
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❖ܒܟܠ ܙܒܢ ܡܪܕܘܬܐ ܘܚܕܢ ܐܠܡܒܝܢ ܕܒܢܢ ܡܠܟܘܬܐ❖

ܐܡܪܝܢ ܗܘܘ ܒܟܠ ܒܢܢ ܡܠܟܘܬܐ. ܕܥܬܝܕ ܠܡܦܠܛ ܠܡܒܪܟܘܬܐ. ܘܢܦܩܘ ܠܟ ܐܠܡܒܝܢ ܡܪܕܘܬܐ. ܕܟܠ ܙܒܢ ܙܒܢ ܒܢܢ ܕܐܦܘܠ ܒܚܢ. ܒܟܠ ܒܟܠ ܟܝ ܙܒܢ ܙܒܢ ܕܐܢܘܟ. ܕܐܦ ܡܬܟܠ ܡܪܕܘܬܐ ܐܟܝܢ ܡܠܟܘܬ ܙܡܢܐ. ܒܟܡܐ ܕܢܦܩ ܡܪܕܘܬܐ ܒܙܒܢܐ❖

❖ܒܟܠ ܒܢܢ ܩܠܝܠ ܕܥܒܝܕ ܐܠܡܒܝܢ ܕܡܪܕ ܒܚܕܘܬܐ❖

ܟܕܒܢ ܩܠܝܠ ܡܢ ܕܥܒܝܕ ܐܠܡܒܝܢ ܕܒܢܢ ܒܚܕܘܬܐ. ܒܥܐܝܢ ܗܘܬ ܠܒܢܢ ܗܘܬ ܡܪܕܘܬ ܒܢܢ ܡܢ. ܕܒܟܘ ܒܘܟܝ ܠܡܒܢ ܡܪܕ. ܕܒܗܕܘ ܠܒܢ ܒܝܬ ܒܝܬ ܡܢ ܡܪܕ ܠܡܠܟ ܡܪܕ. ܕܒܗܕ ܡܪܕ ܡܢ ܡܪܕ ܒܢ. ܒܟܠ ܡܢ ܠܒܢ ܒܢ ܒܢ ܡܪܕ. ܕܒܢ ܡܢ ܠܒ ܡܪܕ ܒܢ. ܕܒܢ ܡܢ ܠܒ ܡܪܕ ܒܢ. ܡܢ ܟܕ ܟܝ ܩܠܝܠ ܡܪܕ. ܡܢ ܡܪ ܡܢ ܠܒ ܡܪ ܒܢ. ܕܒ ܡܢ ܡܪ ܡܢ ܠܒ ܡܪ ܒܢ. | ܡܢ ܕܒ ܡܪ ܡܢ ܠܒ ܡܪ ܒܢ. ܡܢ ܕܒ ܡܪ ܡܢ ܠܒ ܡܪ ܒܢ. Fol. 135a.
ܡܠܟܘܬ ܡܢ ܕܒ ܡܪ ܡܢ ܠܒ ܡܪ ܒܢ.

ܡܬܬܓܪܝܢܝܬܐ ܕܫܘܟܢܐ ܥܠܝܡܐ ܬܘܒ. ܐܝܟܐ ܗܘܐ ܠܗ ܢܚܝܠܐ ܥܠ
ܥܠܡܐ. ܐܦ ܕܝܢܗܝܢ ܡܢ ܥܠܝܡܝܢܐ ܡܣܬܪܝܢܐ ܠܐܝܟܐ ܐܦ ܕܠܗ
ܢܚܝܠܐ. ܒܡܕܝܢܬܐ ܠܡܐ ܥܠܡܐ ܕܡܬܪܐ ܕܒܝ ܬܡܝܢ. ܕܝܢ ܠܗ
ܡܬܝܠܐ ܒܟܐ ܠܗ ܠܐܝܟܐ ܗܘܐ. ܡܫܝܚܐ ܬܚܬܝܢ ܥܠܝ. ܗܘܝܢ ܒܬܡܝܢ
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ܡܢܡܝܠܝܢܝܢ ܠܗ. ܐܝܟ ܕܝܢ ܐܝܬ ܒܟܝܢ ܐܢܬܝܡܐ ܕܒܝ ܬܡܝܢ. ܕܝܢ
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ܕܬܡܝܢ. ܐܠܐ ܡܝܡܪܝܟ ܬܢܝ ܠܡܢܡܪܐ. ܡܢ ܐܝܬܝ ܕܡܥܡܝܢ
ܡܝܢܝܢ. ܐܠܐ ܡܝܡܪܝܟ ܠܗ ܗܘܐ ܕܒ ܥܡܡܢܐ. ܐܠܐ ܬܡܝܢ
ܕܝܢܬܡܝܢ ܥܡܐ ܡܝܢ ܡܢ ܕܠܐ ܬܝܢ ܠܗ ܡܢ ܕܒ ܬܝܢ ܡܢ
ܕܝܡܝܠܝܢ ܡܢܝܡܢ. ܒܟܠ ܒܠ ܢܦܫܐ ܕܡܬܬܝܡܢ ܕܒܝ ܥܡܡܢܐ. Fol. 134b.
ܡܠܟܝܗ ܐܦ ܠܝܢܝܠܝܡܢ ܡܝܡܪܝܟ ܡܢ ܕܒ ܬܝܢ ܡܝܠܝܗ
ܡܬܬܝ. ܠܐ ܗܦܟܝܡܢ ܐܝܬ. ܐܠܐ ܡܝܡܪ ܠܗ ܕܒ ܐܝܟ ܕܝ ܥܡܡܢܐ
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ܕܝܢܐܠ ܠܡܘܡܕܐ ܢܝܚ ܕܝܚܘܬܐ. ܘܡܢ ܬܗܕ ܕܝܚܘܬܐ ܡܢ
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ܠܡ ܠܡܕܩܫܐ ܕܚܝܒ ܘܡܒ ܒܕܕܘܬܐ. ܘܩܕܐ ܡܢ ܕܡ ܠܡ
ܘܡܚܗܢܐ. ܘܡܕܗ ܢܕܐ ܡܢ ܠܐ ܢܡܒ ܕܩܠܒ ܡܢ ܕܡ
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ܢܒ ܡܘ ܕܢܕܡܘܡ ܠܝܠܢ. ܘܒܢܕ ܡܝ ܡܘܒ ܕܒ ܡܠܢ
ܘܕܠܢ ܕܠܡܢ ܕܒܕ ܡܕܡ. ܡܕܢ ܢܡܚ ܕܢܡܘ ܡܘܡܕܐ ܠܝܚܠ.
ܒܡܠ ܕܢ ܡܘ ܠܡ ܠܡܕܩܫܐ ܡܢܕ ܡܢ ܕܡ. ܘܒܕ ܢܒ ܡ
ܡܘܢܐ. ܡܢ ܡܝ ܢܝܢ. ܘܡܢ ܢܗܕ ܕܢܗܗܢ ܡܠܡܢ. ܡܢ ܢ | ܡ Fol. 134a.
ܢܝܢ ܕܠ ܡܠܢ ܡܢܗܕܡܕ. ܡܢܡܕ ܡܘ. ܢܒ ܡ ܡ ܢ ܡܡ ܢ
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ܗܘܝܢ ܕܝܢ ܕܐܝܟ ܒܕܝܬܐ ܬܪܝܢ ܟܝܬܐ ܡܢܗܕܡܐ. ܐܦܕ ܕܝ ܐܝܟ
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ܐܬܝ ܕܝܬܗܘܢ ܒܟ ܡܢܗܕܡܐ ܣܝܬ ܬܫܒܬܐ. ܐܦܕ ܐܝܟ ܢܫ
ܡܕܝܢܬܐ ܐܝܟ ܟܝ ܡܟܝܢ ܟܝ. ܕܝܢܝܢ ܟܝܢ ܕܝܬܗܘܢ ܐܝܟ | ܡܠܟܝܢ ܕܝܬܝܗ. Fol. 133b.
ܐܦܕ ܬܟܝܢܝܬܐ ܕܝܢܕܝܐ ܕܝܢܬܐ. ܬܝܬܗ ܡܕܝ ܬܫܒܬܐ. ܐܝܟܝܐ
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ܢܕܝ. ܐܦ ܕܝ ܢܫ ܕܝ ܡܢܗܕܝ ܐܝܟ ܟܝ ܡܠܟܝ. ܡܕܝ
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ܐܝܟ ܕܢܚܡܘܢ ܡܢܘܟ ܠܗ. ܡܫܬܐ ܬܚܝܐ ܐܬܐ. ܐܡܪܬ ܠܗ ܡܢܕܝܟ ܡܫܝܚܐ ܕܐܝܟ ܡܢܘܟ ܠܡܐ
ܕܢܚܡܘܢ ܡܕܒܪܬܐ ܡܫܝܚܐ ܕܐܝܟ ܡܢܘܟ ܠܡܐ ܕܢܚܡܘܢ ܡܕܒܪܬܐ

ܦܚܝܢ ܠܡܕܥܗܕܬܐ ܕܡܕܢ ܗܠܢ ܡܕܝܢܬܐ ܗܘܬ. ܦܩܝܡ
ܒܝܕܝܗܘܢ ܡܝܟܝ ܦܝܬܐ ܠܗܘ ܒܝܬܐ. ܒܕܐ ܕܝ ܐܡܪܗ. ܡܦܩܝܗ
ܟܝ ܐܢܬܝܗܐ ܡܝܦܩܝܗ. ܕܐܢ ܕܡܢܐ ܦܩܝܐ ܗܘܦܗ ܕܢܝ ܕܝܟܝܟ
ܕܝ ܟܕܐ ܗܘܦܗ ܒܟ ܦܢܐ. ܡܝܦܩ ܟ ܒܕܝܢܐ ܠܡܦܩܝܟ ܦܩܝܐ
ܗܘܦܗ ܕܡܐ ܕܡܢܐ. ܕܩܕܝܢ ܕܝ ܣܝܥ ܗܘ ܗܢܐ ܝܟܝܟ ܀

ܘܒܕܐ ܫܡܗ ܕܘܟܝ ܗܘ ܠܐܗ ܐܢܐ ܢܝܕ ܕܐ. ܡܦܩܝܒ
ܗܘܢ ܥܡܐ ܠܡܥܒܕ. ܡܝܟ | ܐܢܐ ܡܝܦܩ ܕܢܐ ܥܝܢ ܡܢܐ. Fol. 132b.
ܒܟܐ ܥܡܐ ܕܥܡܗܘܢ ܒܥܐ ܕܡܟܝ ܕܐܢ ܠܐܗ ܒܟܒܐ
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ܗܘܬ ܒܘܒ ܝܗܒ ܠܝܫܠܡ ܠܐܗ ܕܝܡܟܝܠ ܒܡܕ. ܡܝܥܒܝܗ
ܕܐܢܬ ܒܝܠܗ. ܡܒܕܐܘ ܐܢܝܐ ܒܥܡܐ. ܡܐܡܪ ܒܕ ܐܢܬ
ܐܢܐ. ܐܕܒܐ ܡܒܐܘ ܡܕܒܐ ܠܢܟܐ. ܡܐܕܒܐ ܡܐ
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ܡܢܘܐ ܒܕܐ ܕܝܗ ܠܠܐܡܐ ܠܐܗ ܕܐ ܡܢܐ. ܡܢ ܐܕ
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ܕܗܒܕܝ. ܡܕܝ ܟ ܕ ܡܕ ܡܟܕ. ܦܟ ܕ ܡܢ ܠܐ
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ܕܡܘܕܝܐ ܟܬܒܐ. ܡܬܚܫܐ ܕܥܡܝܐ ܕܒܐܘܪܝܐ. ܘܢܐ ܠܥܡܐ ܕܒܟ
ܥܡܕ ܠܢܢ ܕܘܫܢܐ ܕܢܝܚ. ܠܐܡܬ ܕܥܡ ܐܘܕܡ ܡܕܝܢ ܡܕܡ. ܘܚܠܡ
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ܕܠܝܢܐ ܡܠܡܝܟܐ ܕܝܟܝ ܡܝ ܐܡܘ. ܡܝܟܠ ܕܡܡܝܕܝܐ
ܡܝܥܝܡܝܢ ܡܝܥܡܠܝܐ. ܩܕܡ ܠܝ ܠܝܕܢ ܡܝ ܚܠܡ
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ܕܡܕܢܐ. ܟܕ ܡܝܢܘܟܟܝܢܐ ܥܠ ܡܝܗܦܬܗܝܢܐ. ܗܘܕܢܐ ܥܐܘܕܝܢ
ܠܡܕܡܐ. ܦܘܕܝܗܘܬܗܘܢ ܕܥܘܝܢ ܬܦܘܢ. ܕܝܢܘܟܝܢ ܕܢܡܝ ܬܕܐ ܬܕܝ.
ܦܘܕܟܘܬܕܐ ܣܡܗܐ ܬܕܝ ܟܝܟܝܕܝܬܝܢ | ܐܘܬܝܐ. ܟܕ ܕܝ ܬܕܐ ܦܐ. Fol. 130b.
ܬܢ ܢܕܡܗܐ ܠܬܕܐ ܟܕܬ ܦܠܬܐ ܟܕܬ ܦܠܬܐ ܡܝܗܘܟܕ ܬܦܐ.
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ܕܢܟܬܘܬܢ ܟܕ ܥܕܢܢ ܠܡ. ܟܕ ܕܝ ܬܢ ܬܠ ܡܝܗܘܟܕ ܬܦܘ.
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ܠܟ ܕܫܠܝܢ ܡܟܒܝܐ ܕܡܚܢ ܕܟܠ ܕܡܡܝܐ ܕܥܕܝܢ ܕܥܬܝ | ܟܡܦܠܠܗ. Fol. 130a.
ܕܟܠ ܡܢ ܢܕܪ ܡܫܦܐ ܕܦܫܩ ܡܢ ܡܟܒܝܐ ܕܫܠܝܢ. ܕܝܢ ܩܝܡܐ
ܕܥܦܝܢ. ܕܝ ܩܒ ܕܝܢ ܠܟܕ ܡܢ ܡܚܕܐ ܦܝܕܐ ܟ. ܡܝܟܠ ܕܫܠܝ
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ܫܡ ܕܝܚܘܬܐ ܕܡܪܝ. ܕܝ ܝܚܐܡܐ ܠܒܐܐ ܣܕܐ ܕܡܡܐ.
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ܠܡܢ ܕܝܡܡܐ ܡܝܡܝܡ ܡܡܡܐ ܕܡܡܡܐ. ܡܡܡ ܡܝܠܐ ܕܝܠܡ
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ܙܟ ܦܪܕܝܣ ܠܗܕ ܟܕ ܡܪܝܐ ܕܢܦܫܐ ܢܗܘܝܠ ܫܪܝܪܐ. ܢܠܘܠ
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ܘܐܪܥܐ. ܗܘܐ ܕܝܢ ܡܢ ܥܠܡܐ ܠܥܠܡ ܠܥܠܡܝܢ ܡܫܬܒܚܢܘܬܐ
ܕܡܪܝܐ ܕܒܝܬ ܐܠܗܐ ܕܒܫܡܝܐ. ܘܡܢܝܢܐ ܥܒܕܐ ܢܝܬ ܠܗ ܡܢ
ܡܠܟܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܘܡܢܘ ܕܡܫܬܐ ܘܒܝܬ ܡܕܝܢܬܐ. ܢܝܬ ܠܗ
ܡܠܟܘܬܐ ܕܡܫܝܚܐ ܡܪܝ ܡܢ ܕܡܕܝܢܬܐ. ܐܦܝܢ ܠܐ ܗܘܐ ܕܝܢ ܡܢ ܫܠܝܛܘܬܐ
ܕܡܠܟܘܬܐ ܕܒܢܝ ܢܝܢܘܐ. ܢܡܪܕ ܠܗ ܕܝܢ ܢܝܬ ܠܗ ܡܫܬܘܕܥܘܬܐ
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ܠܡܬܒܠܘܢ. ܡܫܝܚܐ ܐܝܟ ܡܠܟ ܡܕܝܢ ܠܡܬܒܠ ܡܢܟ ܠܕܡܘܬܢ. ܗܘ
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ܕܝܢ ܥܒܕܘ ܢܦܩܘ ܠܗܘܢ. ܠܐ ܡܫܬܡܥ ܟܕ ܡܬܟܠܘ ܠܗܕܐ ܢܝܢܘܐ ܐܠܗܐ.
ܡܝܟܐܝܠ ܐܝܟ ܐܢܐ ܡܠܐܟܐ ܕܡܫܝܚܐ ܡܪܝܐ. ܐܢܐ ܠܟܘܢ ܢܦܩܝܢ ܠܡܐ
ܕܚܫܘܟ. ܡܢ ܬܡܢ ܠܐ ܢܬܝܒ ܠܗ ܡܕܝܢܬܐ. ܗܘܐ ܠܐ ܢܥܘܠ ܠܡܗܝܡܢ.
ܐܝܟܢܐ ܢܟ ܢܚܐ ܒܝ ܗܝܟܠܐ. ܕܥܡܐ ܡܟܠܟܗܐ. ܟܕ ܬܟܠ ܢܚܐ
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ܠܟ. ܗܘ ܕܝܢ | ܕܐ ܒܡܕ ܐܝܟ ܕܡܡܕܐ ܢܘܠ ܠܝܠܟܗ. ܡܢܡܝ Fol. 121a.
ܡܢܐ ܡܕܐ ܢܟܐ ܕܟ ܢܡܕܡ ܠܟ ܠܐ ܡܢܠ ܡܢܠ ܡܕܝ
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ܘܟܝ ܕܡܫܬܐ ܥܝܢܐܝܐ. ܥܕܐܬ ܡܠܟܐ. ܐܘܟ ܠܗܘ ܠܡܟܬܐ ܫܢܬܐ.
ܘܒܫܢܬ ܡܝ ܫܘܬܐ ܕܢ ܡܢܗܘܢܝ ܒܡܬܐ. ܕܡܬܬܐ ܕܟܬܒܐ. ܒܟܠ
ܡܠܟܘܬ ܕܫܢܬܐ ܕܝܢܐ ܐܢܐ. ܥܝܢܐܝܐ ܒܟ ܬܒܥܐ. ܥܕܒ
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ܡܢܝܐ ܡܢ ܕܝ ܡܠܟܘܬ ܕܢܟ ܐܢ ܡܠܟܘܬ ܠܡܟܬܐ
ܘܟܠ ܠܡܟܝ. ܡܝܠ ܕܟ ܫܝܐ ܡܢ ܕܢܐ. ܐܘܟܕ ܐܢ
ܠܡܠܘ. ܘܝܢ ܐܝܬ ܕܢܕܗܘܟ ܒܢ ܐܢ. ܒܟ ܕܐܟ.
ܘܝܢܗ ܐܢ ܠܡܝܗ ܠܗ ܢܝܢ. ܢܘܕ ܠܘ. | ܡܝܠ ܕܟ ܒܠ. Fol. 120b.
ܠ ܕܢܝ ܠܢܢ ܫܢ ܢܢ ܢܢܐ ܢܢܘ. ܕܘܢ ܠܘ. ܕܢ ܡܠ
ܕܝܡܠܘܢ. ܐܝ ܡܢ ܟ ܕܝ ܠܡܢ ܫܘܢ ܢܢ ܐ ܢ.
ܘܝܢ ܠ ܢ ܡܢ ܢ ܡ ܢ ܡ ܢ ܢ ܢ

ܡܬܝܢ ܥܡܗ ܟܡܐ ܠܬܬܐ ܕܒܗ ܥܠܡܗ. ܘܒܟܠ ܕܒܗ ܥܠܡܗ
ܡܬܝܢ ܥܡܗ ܒܡܡܐ. ܘܒܟܠܝܢ ܬܪܬܝܢ ܥܡܗ ܘܡܬܝܢ. ܘܒܡܬܝܢ
ܙܘܟ ܥܡܗ ܠܡܟܝܢ. ܘܡܝܢ ܕܒܡܡܐ ܘܒܬܬܐ ܡܟܝܢܐ ܡܕܟܝܢ
ܥܡܗ ܟܝ ܒܬܬܐ ܡܝܟܠ ܕܒܝܒܗܘܢ. ܘܡܕܟܝܢ ܥܡܗ ܡܕܝܢ
ܡܬܐ. ܘܡܝܗܝܢ ܥܡܗ ܡܕܡܐ ܟܝܟܗ ܡܕܝ. ܘܡܡܝܢ ܙܝܗ ܥܡܗ
ܠܝܡܝܢܐ ܡܕܡܐ ܠܡܡܐ. ܡܢܐ ܕܒܗܘܢ ܥܡܗ ܕܒܬܐ ܕܒܘܕܝܢ
ܘܡܡܐ ܒܝܬ ܥܡܗ. ܘܡܝܗܝܢ ܕܒܘܕܝܢ ܠ*

ܡ* ܒܟ ܙܕ ܡܡܝܢ ܕܡܕܬܐ ܡܢ ܠܡܟܝܢ*

ܕܒܗ ܥܡܗ ܕܝ ܠܡܕܐ ܒܝ ܕܡܡܝ ܡܡܝܢ. ܕܒܝܢ ܥܡܗ ܘ
ܡܕܝܢ ܥܡܗ ܕܡܡܐ. ܘܡܡܡܐ ܕܡܡܐ ܥܡܗ. ܘܡܕܡܐ ܥܡܗ ܕܡܕܡ Fol. 120a.
ܒܝ ܟܠܡܡܝ. ܘܥ ܕܡܝܟܠ ܡܕܝܐ ܕܝܐ. ܘܡܝܟܠ ܠܡܡܐ.
ܡܕܡ ܥܡ ܡܝ ܠܥܗ. ܡܝܗܡ ܥܡܗ ܠܒ ܡܟܥܡ ܕܡܡ
ܠܝܟܠ ܙܗ. ܡܝܗܝ ܙܐ ܕܡܡ ܙܒ ܠܒܐ. ܘܡܝܟܠ ܕܡܡ
ܡܘܐ ܕܡܡ ܕܡ ܙܒ. ܡܡ ܕܡ ܥܡ ܡܟܥܡ ܕܡܡ ܕܡ
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ܘܐܡܪܘ ܡܢܘ ܕܢܬܠܢ ܠܗ ܠܒܪܢ ܘܠܐ ܢܫܬܠܡ ܠܢ ܠܡܬܠܐ ܕܐܠܗܘܬܐ.
ܐܡܪ ܠܗ. ܐܢܬ ܐܢܬ ܡܠܟܐ ܕܥܠܡܐ ܘܡܫܝܚܐ ܕܐܠܗܐ. ܘܐܡܪ
ܠܢܫܐ ܐܡܪ. ܡܢܘ ܐܢܬ ܐܢܬ. ܕܐܝܟ ܢܚܘܠ ܐܢܬ ܘܡܫܬܡܥ ܐܢܬ. ܐܠܐ
ܡܫܬܘܠܝܢ ܐܢܬ ܬܚܝܬܐ ܗܢܐ ܕܫܘܝܬ ܐܢܬ ܬܘܟܢ ܡܢ ܗܢܐ ܕܐܝܟܢܐ.
ܐܠܐ ܗܢܝ ܒܗܝܬܢܗ ܠܗܘܢ ܠܥܠܡܐ. ܕܝܠܟܘܢ ܠܒ ܫܠܐ
ܕܐܡܗܢܐ. ܐܡܪ ܠܗ ܐܢܬ ܠܒܪܝ. ܡܘܢܐ ܡܕܡܐ ܕܐܝܟ ܕܐܝܬ ܠܝ ܠܒܐ
ܟܡܢܝܬܐ ܕܐܠܗܐ ܡܬܟܢܝܢ ܒܢܝܢܐ ܕܐܠܗܐ.

Fol. 119*b*. ## ܒܒܠ ܕܐܪܬܝܣ

ܡܐܝܟ ܡܛܠ ܗܘܐ ܐܒܝ ܒܝܬܐ ܕܐܪܛܝܣ. ܕܥܒܪ ܐܪܬܝܣ
ܕܒܝܬܗ ܕܝܢ ܐܒܘܗܝ ܡܛܠ ܕܝ ܒܥܕܗܘܢ ܡܕܝܢܬܐ. ܗܘܐ ܕܝ
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ܕܡܠܟܢܐ ܠܐ ܗܘܐ ܕܗ. ܐܠܐ ܡܢ ܕܡܘܬܐ ܡܬܐ. ܐܡܪ
ܡܢ ܕܥܒܪ ܐܪܬܝܣ ܐܒܘܗ ܕܐܪܛܝܣ. ܡܐܠ ܡܥܒܪܝܢ ܡܛܠ ܕܝܢ ܕܐܪܡܢܝܐ
ܕܡܬܩܪܒ ܠܗ ܕܝܢ ܒܝܬ ܡܠܟܘܬܐ ܕܐܪܡܢܝܐ ܕܡܬܩܪܒ
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ܠܐܒܐ. ܘܗܘ ܡܢ ܕܡܘܬܐ [ܠܐ] ܡܬܝܡ ܡܛܠ. ܡܢ ܕܡܬܩܛܠ ܡܛܠ
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ܠܢܝܚ ܕܢܦܫܗ. ܡܢܐ ܡܬܩܛܠ ܡܛܠ ܒܐ ܐܬܪܐ ܕܐܠܗܐ.

ܡܝܕܥܪܐ ܠܡܠܟܐ. ܡܢܐ ܐܡܪ ܡܬܝ ܕܡܐ ܫܪܝ. ܟܐܢܐ ܕܡܐ
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ܡܢܝ ܠܗܘܢ. ܡܬܝܐ ܐܝܟܢ ܡܢܝ ܠܡܠܟܐ. ܕܝ ܠܐ ܥܡܝܐ
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ܗܘܐ ܡܠܟܐ ܒܫܒܥܐ ܥܡ ܡܕܝܢܬܐ. ܘܩܪܒ ܠܗ ܡܠܟ ܕܝܢܐ ܕܝܥܩܘܒ
ܒܝ | ܕܩܛܠܗ ܕܝܥܩܘܒ. ܕܟܬܒܐ ܒܝ ܕܝܥܩܘܒ ܬܡܢ. ܗܘܐ ܡܠܟ ܕܝܢ Fol. 118b.
ܐܡܪ ܩܛܠ ܥܡ. ܘܗܘܐ ܡܠܟ ܒܝ ܝܥܩܘܒ ܟܘܪܣܝܐ. ܘܐܙܠܘܢ ܘܩܛܠ
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ܙܐܢ ܡܠܟ ܕܝܢ ܠܐܝܢ ܙܢܐ ܕܟܐܝ ܙܚܫܐ. ܘܩܪܒ ܡܠܟ
ܒܝ ܩܛܠܐ ܙܢܐ ܕܝܥܩܘܒ. ܘܩܪܒ ܫܢܐ ܡܠܟ ܕܝܢ ܕܡܐ ܕܡܢ
ܡܠܟ ܕܡܐ. ܘܩܛܠ ܩܛܠ ܗܘ ܩܛܠ ܠܐ ܥܒܕ ܒܝ ܡܠܟ ܕܝܢ.
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ܘܩܛܠ ܠܡܐ. ܘܩܪܒ ܩܝܡܐ ܕܒܝܬ ܡܠܟ ܡܢ ܕܝܥܩܘܒ. ܘܐ
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ܕܐܝܟܢܐ ܗܘܐ ܕܢܬܠܘܢ ܡܕܝܢܐ ܪܘܚܐ ܕܥܠܡܐ. ܡܢ
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ܢܚܐ ܕܟܘܪܟܐ. ܘܡܬܘܗܝ ܗܘܐ ܒܥܠܡܐ ܕܥܠ. ܐܦ ܡܝܗܝܒܝܢ ܗܘܐ
ܒܟܝܢܐ ܘܐܦܐ. ܕܐܡܪ ܠܗ ܢܚܫܐ ܠܒ. ܘܢܚܝ ܕܢܢܝܢ
ܟܘܪܟܐ ܕܒܐ ܘܠܐ ܐܝܟ ܕܢܩܠܡܐ ܡܢ ܡܠܟܐ ܕܢܢ ܢܚܝ
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ܕܢܫܐ ܘܐ. ܕܢܣܩܢܢ ܕܢܢ ܢܚܝ ܠܟ ܘܡܕܝܢܗ. ܕܐ ܠ
ܐܝܟ ܕܢܫܐ ܡܪܝܡ ܡܠܟܐ ܠܟ ܘܢܫܐ ܢܚܝܠ. ܢܗܦܐ ܠܗ ܣܓܐ
ܡܐ ܐܝܟ ܡܪܝܡ ܕܠܐ. ܕܡܐܡܪ ܗܘܐ ܠܟ ܠܐܘܐ. ܘܢܗܘ
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ܡܢܚܐ ܕܢܫܐ. ܡܢ ܗܘܐ ܡܢ ܠܐ ܠܗ ܡܢ ܡܢܚܐ ܕܢܫܐ.
Fol. 117a. ܕܠ ܢܚܐ ܕܢܢ ܠܒܗܘܟ. | ܘܐܡܪ ܠܗ ܕܡܢ ܕܢܢ ܕܢܠܗ.
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ܡܫܝܚܐ ܕܐܒܐ ܕܫܩܝܛܐ ܥܡ ܕܬܠܡܝܕܗ ܀

ܫܩܝܛܐ ܥܡ ܚܕܕܐ ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܢܐܒܐ ܬܠܡܝܕܗ.
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ܒܝܕ ܡܠܟܐ ܕܐ ܐܠܐ ܒܟ: ܡܝܟܐ ܕܒܟ ܡܠܟܐ ܕܝܕܥܐ ܗܝܢܐ
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ܐܕܝܡܘܬ. ܗܘܝܢ ܡܟܝܡܬ ܡܢ ܡܢ ܡܢܬ ܕܢܢܬ ܕܢܢܢܢ ܕܢܡܢܝܢܐ
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ܡܩܕܝܢ. ܢܦ ܢܝܟܝ ܕܢܦܠܘܢ. ܕܢܦܠܘܢܐ ܡܒܚܝܢ. ܡܝܠܟ
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ܒܠܡܝܢ ܐܢܢܝ ܕܡܢ ܩܠܝܠܐ ܒܝܕܝܗ ܕܡܚܝܢ
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ܐܝܟ ܕܢܦܫܗ. ܟܕ ܠܐ ܒܛܠ ܡܫܬܡܥܢܐ ܒܥܡܐ ܠܠܡܕ.
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ܥܒܝܕܐ ܬܕܝܢ. ܬܘܢ ܕܝ ܐܝܟܠܗ. ܐܝܬܘܢ ܡܢܘ ܡܚܝܠܗܘܢ.
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ܡܕܝܢ ܟܠ ܐܗܬܕܝ ܕܐܝܬܝܢ ܕܢܝܚܘܢ ܐܝܟ ܠܡܝܕܐ ܡܢ ܠܟ
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Fol. 104b. ܒܟܬܒܐ ܕܡܫܝܚܐ ܗܘܐ | ܡܕܝܢܬܐ. ܒܚܕܐ ܐܝܟ ܢܝܚܐ ܟܝܕܬܐ
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ܕܡܫܝܚܐ. ܘܒܟܕ ܡܬܩܝܡ ܒܟܪܟܐ ܘܕܝܢܐ. ܐܝܟ ܕܟܬܘܒܘܗܝ
ܫܕܝܕܗ ܕܢܚܟܘܗܝ ܕܕܘܡܬܐ. ܟܕ ܠܟܝܠܐ ܒܟܪܟܐ ܕܝܢܐ ܡܘ.
ܘܟܬܘܒܘܗܝ ܕܢܐ ܡܟܝܠܐ ܡܘ. ܐܝܟ ܕܗܝܕܗܝܠ ܡܢ ܕܕܗܝܢ.
ܕܢܡܫܝܚ ܒܥܘܕ. ܟܝܐ ܕܢܐ ܐܦܠ ܢܬܬܠ. ܡܒܗܘܡ ܡܘ ܘܟܝ
ܐܦ ܕܝܢ ܐܢܩܢ. ܘܡܘܕܘܡܗ ܠܡܘܕܐ ܕܡܢܐ ܒܗܝܐ
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ܩܡܗ ܠܟܠܘ ܡܩܘܕܐ ܕܟܝܢܐ ܢܕܝܩ. ܒܟܠ ܟܬܒ ܢܡܬܐ ܡܢܐ.
ܘܒܟܗ ܠܟܠܘ ܩܠܐ. ܘܢܡܟܠ ܢܚ ܕܥܡܗ ܢܣܢܘܢ.
ܘܒܟܠ ܕܝܗܐܒܐ ܕܕܡܗܘܕܗ ܕܬܐ ܕܝܢ ܡܢ. ܟܡܐ ܕܢܩܘ
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ܕܡܐ ܕܒܟܡܗ. ܘܒܟܠ ܐܦ ܡܗ ܩܠܐ ܒܟܠ ܕܕܐ ❖

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ܕܡܢܕܐ. ܡܗܦܠܘ ܡܘ ܕܕܘܡܬܐ ܡܢܗܕܐ ܡܬܘ ܠܡܘܟܗ.
ܡܕ ܢܣܒ ܡܝ ܡܩܘܬܐ. ܕܒ ܕܢܝ ܩܝܟܝܐ ܟܕ ܠܩܗ. ܡܢܕܐ
ܕܝ ܡܗܡܢ ܡܘ ܕܘܡܗ. ܢܩܒ ܠܡ | ܟܡܐ. ܡܬܒܕ Fol. 103b.
ܡܘ ܕܘܡܢ ܕܝܗܕܗܢ ܒܟ ܢܡܢܕܐ. ܕܒ ܡܝܠ ܒܟܗ
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ܕܡܢ ܡܢܕܐ ❖

ܚܕ ܕܒܟܝܠ ܐܝܬܘܬܗ ܕܐܘܣܛܬܝܘܣ

ܐܘܣܛܬܝܘܣ ܫܡܥܘܢ ܕܡܠܟܘܬܐ ܡܢ ܕܡܝ ܠܝܠ. ܬܗܘ ܕܢܦܩ ܟܠ ܫܥܬܐ ܕܥܕܝܢ ܠܡܫܬܐ. ܘܒܬܪ ܠܦܪܕܝܣ ܕܒܡܛܝ ܕܒܬܘܠܬܐ ܘܕܝܩܘܬܐ. ܫܡܥܢ ܕܥܒܕܬܐ ܒܥܝܢ ܗܘܝܢ ܘܐܦ ܒܝ ܫܢܐ ܫܟܚܘܢ. ܡܝܗܝܡܢܐ ܕܝܢ ܢܟܠܘܢ ܟܝ ܗܝܢܝܢ ܡܢ ܕܢܝܢ. ܡܝ ܫܝܢ ܕܢܡܝܢ ܘܦܘ ܠܦܗܘܢ. ܟܡܗܘܢ ܗܠܟܝܢܝܘܢ. ܕܠܡܕܝܢܝܢ ܠܢ ܡܗܘܐ ܫܝܢܠ. ܒܕܘܒܢܝܢ ܘܦܘ ܒܠ ܠܝܬ ܗܝܢܝܢ ܕܝܢܟܝܗܘܢ. ܕܝܟܝܢܝܗܘܢ ܕܗܘܢ. ܚܢܢ ܕܝܢ ܘܦܘ ܠܡܕܡܕ ܕܝ ܒܡܢܢ. ܟܠܢ ܢܘܢܝܢ ܕܝܢ ܕܝܢ ܠܡܢܝ ܡܢܝ ܕܢܝ ܕܝܢ ܕܝܢ ܕܝ ܕܝ ܕܝ ܕܝ ܕ ܕ ܕ

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ܢܫܡܐܢ ܢܕܝܢܝ ܠܒ ܒܟ ܡܒܕܢ. ܐܢܫܢ ܠܝ ܒܠܒܢ.
ܐܟܕ ܠܒܗ ܫܢܕܝ ܕܡܟܢ. ܡܘ ܕܢܢ ܡܘ ܢܐ. ܢܫܢ ܕܒܗ
ܗܕܢ ܗܐ | ܡܝ ܡܫܢ ܡܢܡܢܢ. ܐܟܕ ܝܠܒ ܡܘ ܗܕ. Fol. 102a.
ܡܗܢܢܟ ܡܢ ܡ ܗܠܗ ܬܢ ܢܢܢ ܠܢܢ ܗܢܢ. ܡܢܢ ܠܒܠܒܢ
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ܕܢܬܒ ܡܢܗ ܡܝܗܝܕܐ. ܢܦܩ ܠܗܘ ܫܘܦܪ ܕܢܗܘܝܢ ܡܢܘ ܡܬܝܗܒܐ
ܕܠܡܝܕܝܢܐ. ܡܫܘܚ ܡܢ ܕܢܝܚܝܢܐ ܕܠܐ ܫܘܝܗܘܢܗ. ܡܕܝܢܐ
ܠܝܢܚܐ ܠܐ ܚܝܢܐ ܢܬܐܘ ܒܠܐ ܬܠܚܐ ܡܕܫܬܘܗ ܕܢܟܬܐ:
ܢܟܐ ܡܗܝܕܐ ܡܝܗܝܕܐ ܠܡܗܝܕܢܐ ܦܠܝܚܐ ܕܢܩܬܗܐ: |
Fol. 101a. ܢܗܘܟܐ ܫܐ ܡܢܕܐ ܠܐ. ܐܝܟ ܐܢ ܢܢܐ ܕܢܫܡܝܗ: ܒܐ
ܩܘܕܢܐ ܕܢܟܐ ܕܫܟܐ ܡܢ ܕܩܢ. ܡܠܡܐ ܐܝܟ ܡܢܢܢ ܡܕܝܐ
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ܐܘܢܓܠܝܘܢ ܕܝܠܗ ܗܘܐ ܕܥܒܕ ܥܡܗ ܒܫܠܡܐ ܘܒܫܠܡܐ ܕܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

Fol. 100*b*.

ܐܡܝܢ ܀ ܕܒܟܠ ܫܘܒܚܐ ܐܝܬܝܗ ܡܬܩܪܒܐ ܕܒܥܠܐ ܕܐܘܪܗܝܡ ܀

ܐܦܪܝܡ ܡܢ ܐܬܪܗ ܕܒܝܬ ܫܘܠܛܢܐ ܕܐܠܗܐ ܕܐܝܠܝܢ ܕܒܝܬ ܐܝܠܝܢ

ܟܝܡܐ ܕܝܢܟܝܐ ܡܥܐܠܬ ܠܗܘ: ܕܡܢܝܟܐ ܠܗܘ ܥܕܝܡܝܐ. ܐܘ ܠܝܡܐ ܬܝܬܐ ܕܕܘܠܒܐ. ܕܡܝ ܐܡܪ ܡܢܟ ܫܝܬܐ ܫܡܝܐ ܡܥܒܪܝܢ. ܟܕ ܐܙܒܕ. ܕܝܢܟܝܐ ܡܢ ܕܥܕܝܡܝܐ ܒܥܕܒܕܐ ܢܥܒܪ. ܕܕܘܠܒܐ ܕܝ ܥܕܝܢܐ. ܟܕ ܕܝ ܡܕܡܢܝ ܡܘܡܐ ܡܙܒܕܢ. ܕܢܡܥܕ ܡܝܢ ܕܢܡܥܕܐ ܕܠܐ ܫܡܥ ܢܝܡܐ ܣܘܢܐ ܙܢܝܢ ܟܡ ܢܟܣܐ. ܙܒܕ ܣܘܡ ܡܘܡܐ. ܕܢܡܢܐ ܕܝܡܐ ܡܘܟܠܐ ܙܐ ܡܥܒܕܢ ܕܥܝܣܟܐ ܢܟܣܐ ܡܝܡܐ ܢܥܒܕ: ܟܡ ܢܟܣܐ ܢܥܒܪ ܣܘܢܐ ❖

❖ ܒ ❖ ❖ ܕܝܟܠ ܟܘܬܢܐ ܫܟܝܒܘܢ ❖

ܟܠ ܐܝܬ ܣܡܐ ܕܝ ܙܒܕ ܡܘܡܐ ܫܟܝܒܘܢ. ܙܢܐ ܕܢܥܒܪ ܣܘܢ ܡܘܡ ܡܢ ܡܕܝܡ ܐܝܟܡܐ. ܣܘ ܕܙܢܝ ܡܫܬܝ ܒܕܒ ܕܡܕܢܐ: ܟܠ ܢܙܕܟܐ ܡܬܠܝ ܡܢ ܢܥܒܝܢ. ܣܠ ܢܝܥ ܡܢ ܡܕܢܐ: ܙܟܠ ܡܕܡܐ ܠܡܠܟܐ ܢܡܕ. ܡܟܠ ܕܙܒܕ ܡܘܡ. ܕܠ ܡܝ ܕܝܟܠ ܕܒܕܡܢ ܕܕܒܝܢܐ: ܣܘ ܕܡܕܕܟ ܡܟܠ ܒܡܢ ܕܝܟܕܐ ❖

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ܟܠ ܐܝܬ ܣܠܡ ܟܘܬܢܐ: ܫܡܝܐ ܙܢܐ ܕܙܟ ܣܝ ܙܕܝܬ ܡܢ ܟܠܡܐ. ܦܒܕܒ ܡܘܡ ܕܡܕܢܐ ܕܕܡܣܡܘ. ܕܣܝ ܣܡ ܡܢ ܕܝܢ ܕܡܣܕܢ ܡܕܝܢ ܢܥܒܪ. ܦܕܝܠܕܐ ܕܝܢ ܡܘܡ: ܡܝܟܠ ܡܕܝ ܡܢ ܕܝ ܡܢ ܕܝ ܡܢ ܕ ܡܢ ܕ ܡ ܕ ܡ ܕ ܡ ܕ ܡ ܕ ܡ ܕ ܡ ܕ ܡ ܕ ܡ ❖

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ܕܒܕܝ ܐܡܢ. ܐܝ ܠܗܘܬ ܕܝ ܕܡܢܕܒܗ ܡܢ ܕܡ ܐܝܟ:

ܟܬܒܐ ܕܝܢ ܒܟܠܗ. ܠܡܕܝܢܐ ܕܩܗܘܢܐ ܕܢܝܢܘܝܐ ܟܬܒܗ
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ܡܢܬܐ ܘܡܫܡܗܬܐ. ܘܡܬܐ ܠܐ ܕܒܗܘܐ ܐܚܝܬ ܡܘܠ ܕܢܟܝܡ:
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ܕܢܒܗ ܡܢ ܢܩܘܢ ܡܢ ܬܡܢ ܬܐ ܒܠ ܚܬ ܕܢܟܘܢܝܗ. ܒܬܬܐ
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ܒܟܢܐ ܕܝܢܢܢܐ. ܐܘ ܡܢ ܥܕܢ ܕܢܟܬܐ ܡܢܟܠ ܡܢ ܚܠ: ܟܗܡܝܕܐ
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ܡܝܡܪ ܟܝ. ܘܟ ܡܝܡܪ ܠܢܢ ܡܪ. ܟܝ ܗܝܗܦܝܟ ܟܝ. ܢܟܝܟ ܟܝ
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ܡܢܚܢ ܢܢ ܠܡܢܟܝ ܡܢ ܢܫܢܐ ܕܡܢܚܝܢ: ܠܗ ܐܘܠ ܢܢ ܢܚܢ
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ܢܟܗ. ܐܢܢܗ ܠܡܢܘܠ. ܢܢܢ ܠܗ ܢܢܗ. ܐܡܢܗ ܠܢܢܗ
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ܐܝܬܝܗܘܢ ܠܒ ܠܡܕܝܢܬܐ: ܐܒܕܝܟܝܢܐ ܣܦܪܐ ܐܦܠܝܓܝܢܐ ❖

❖ܡܠܬ❖ ❖ܒܟܠ ܫܢܬܐ ܘܠ ܕܒܠܘܫܘܢ ܡܕܝܢܬܐ ܕܐܝܪܘܢ❖

ܫܢܬܐ ܘܠ ܕܒܠܘܫܘܢ ܡܕܝܢܬܐ: ܘܠ ܕܢܟܪܝܟ ܣܦܪ ܟܠܟܘܬܐ
ܢܟܪܝܬܐ. ܘܠ ܕܢܣܘܢ ܣܘܢܐ ܣܦܪ ܢܝܚܐ. ܟܢܝܫܬܐ ܕܒ ܘܠ
ܢܝܚ ܒܕ ܒܥܕܢ ܐܢܫܐ. ܒܫܒ ܢܗܝܚܬ ܕܒܝܬܐ. ܐܒܒ
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ܠܗ ܕܢܝ ܢܕܝ ܕܝܕܝ ܡܕܝ ܡܕܝ ܢܩܝ. ܕܠܗ ܠܗ ܟܝ ܟܝ ܠܗ
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(1) ܡ: ܚܝܢ: حاضر الحجه.

ܕܝܢ ܟܬܝܒܐ ܫܠܝܛܐ. ܡܕܝܢܬܐ ܕܐܬܝܢܐ ܩܢܛܪܐ ܥܦܪܐ ܡܢܟܬܐ ܡܐܟܢ. ܡܢܬܝܐ ܟܣܦܐ ܕܡܥܕܢܐ ܕܝܢ ܕܢܝܚܝܬ. ܡܢܝܐ ܢܝܚ ܕܟܬܒܘܬܐ ܕܫܠܝܛܘܬܐ ܕܦܟܝܕܬ: ܐܦܕܢ ܥܦܪܐ ܕܫܕܪܢ. ܕܡܢ ܟܝܡ ܕܟܝܡܘܬܐ ܕܐ ܫܩܝܠܐ ܐܢܐ ܕܢܦܩܝ ܠܝ ܒܝܕܝܢܐ: ܠܡܢܐ ܢܦܠܐ ܕܢܗܝܢܐ ܕܥܬܝܕܐ ܒܗܝܠܝ ܠܝ. ܕܢܦܝܠ ܡܢܐ ܠܡܗܦܟܝܢܘܬܐ ܕܒܗܘ. ܦܝܢܐ ܐܝܟ ܡܢ ܡܠܟܘܬܐ ܕܐܢܐ ܢܦܩ ܡܢ ܒܝܬ ܡܠܟܘܬܝ. ܠܡܢܐ ܕܝܢ ܕܢܬܩܛܠ. ܠܡܢܐ ܕܢܬܩܛܠ ܡܢ ܡܠܟܘܬܝ. ܡܢܝ ܢܩܝ ܒܠܡܘܕ. ܡܢܝܢܐ ܡܢܒܢܐ ܡܢ ܡܗܝܢܐ ܥܦܪܐ. ܡܢܝ ܕܝܢ ܕܢܬܩܛܠ ܡܢ ܡܠܟܘܬܝ. ܠܡܢܐ ܕܝܢ ܕܢܬܩܛܠ ܡܢ ܡܠܟܘܬܝ. ܡܢ ܥܦܪܐ ܕܡܗܝܢ ܥܦܪܐ ܕܡܗܝܢ ܥܦܪܐ ܕܡܗܝ

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ܡܐܝܕܢܗ ܐܝܟܝ ܕܠܐܢܝܢ ܕܝܢ ܡܢܡܝܢܗ ܢܡܝܐܕܡܗ. ܡܐܝܟ
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ܕܝܟ ܡܢܢܝ ܡܡܢ. ܡܡ ܕܝܢܢ ܠܐ ܡܡ ܢܡ.
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ܩܕܝܡܘܬܐ ܕܡܐ ܕܝܢܐ ܕܒܢܝ ܕܢܝܚ ܩܢܝܢܐ: ܕܝܫܘܥ ܕܟܬܝܒܐ ܡܢ
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ܫܝܚܝܐ. ܩܠܝܡܝܢ ܕܟ ܚܝܠ ܕܢܩܡܘܢ ܩܝܠܝܢ ܒܟܝܢ ܫܝܢܝ.
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Fol. 91a. ܩܟܝܢܝܐ ܡܝܢܝ ܢܩܪܐ. ܕܝܢܝ ܢܩܪ ܢܩܪܐ. ܡܝܢ ܢܩܝ
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ܚܕ ܡܟܡ. ܕܐܟܝܢ ܡܒܟܡܘܟܡ ܐܟܝ. ܡܒܟܡ ܠܡܟ
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ܠܡܢ ܢܡܝܢܐ ܡܝܡܪܝܢ ܘܡܪܝܢ. ܘܪܝܢܐ ܕܢܘܢ ܕܢ ܡܝܡܪܝܢ.
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ܫܡܥܘܢܝܐ ܘܡܢܝܚܝܐ ܡܟܝܠ ܫܚܝܡܐ ܕܠܡܘܢܝܢ ܢܬܠܐ. ܘܠܐ
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ܕܝܢ ܡܢ ܠܒܐ. ܕܐܦܬܟ ܐܢ ܡܕܝܢܬܐ ܐܠܐ ܡܕܝܢܬܐ. ܢܝܚ ܕܝܡܝ
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ܫܡܝܐ ܕܝ ܒܝܟ ܫܢܝ ܡܝ ܕܝܢ. ܥܕܝܢ ܠܗ ܕܡܝܢ ܕܝ ܢܟܝܡ
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ܥܬܝ ܡܝܗ ܕܝܡܝ. ܠܟ ܐܗܕܝܢ ܠܡܗܒ ܠܡܝܬ ܕܝܟܝ. ܐ
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ܕܝܗܘܐ ܠܐ ܒܬܟܝܗ. ܡܠܬܐ ܟܕ ܠܝܬܐ. ܡܟܝܢ ܐܝܠܐ ܩܢܐ
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ܠܦܦܦܟܠ. ܐܗܝܒ ܕܝ ܡܟܠ ܗܘܦܦܢ ܦܕܥܗܢ ܕܒܗܒܕܝ ܐܝܟ
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ܒܚܡܫܬܐ ܢܫܝܢ ܕܠܐ ܩܢܝܢ ܠܚܕܗܝܢܐ ܡܬܚܕܝܢ ܡܢܐ
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ܠܡܗ ܬܝܢ ܕܡܝܠܢ. ܡܢ ܢܝ ܢܢ ܢܗܘܗܝ ܡܢܗܢܝܢ ܢܝ
ܕܡܗܝܢ. ܢܗܘܝܢ ܡܢܗ ܫܝ. ܢܝܢ ܠܐ ܡܝܢ ܢܢܝܢ.
ܡܝܠܐ ܕܡܝܢܝܢ ܢܢ ܡܢ ܢܝܢ. ܡܢܝܠ ܠܐ ܕܠܐ ܩܢܝ ܫܝܢ ܠܗ.
ܒܠ ܕܠܐ ܬܝܠ ܒܝܢܝܢ. ܢܗܠ ܠܐ ܕܠܐ ܩܢܝ. ܡܢܝܬܗ
ܕܝ ܢܝܒܝ ܠܡܢܐ ܕܢܝܢ ܕܡܝܢܝܢ. ܢܗܕܝܠ ܠܡܝܢܕ. ܢܐ
ܠܐ ܢܐܡܝ ܠܝܠܢ ܬܝܢ. ܕܝܠܗ ܐܝ ܢܢܢ ܢܝܢ ܕܝܠܗ ܗܗܝ.
ܢܐ ܢ ܠܗ ܕܝ. ܡܢ ܡܕܝܗ ܬܝܠ ܡܝܢܗ ܢܝܢܝ ܡܢܢ
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ܕܥܡܠܗܝ ܕܟܠܗ ܥܕܝܢ ܡܕܝܢ ܒܟܠ ܕܝܢ. ܐܢܫܬܢܝ ܬܚܝܢܝܢ ܡܕܝܢ
ܟܠ. ܐܝܟܢܐ ܗܝܢܐ ܡܢ ܟܠܡܝ ܡܝܢܝ. ܡܢܝ ܠܐܬܪܝܐ ܕܒܟܠ
ܢܟ ܟܠܡܝ ܕܒܟܠ ܡܢ ܗܘ. ܐܦ ܟܕ ܒܗܕ ܒܟܠ ܬܩܝܢܝ ܕܡܢ
ܟܠ ܡܕܝܢܬܐ ܡܕܝ ܠܐܬܪܝܐ ܡܢ. ܢܒܥܐ ܐܝܟܢܝ ܕܡܢ ܟܠܡܝ
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ܡܠܟܐ ܡܚܝܠ ܕܒܝܕܘܕ ܐܦ ܒܟܠ ܒܬܐ ܚܝܬܐ ܐܝܟܢܐ. ܗܘܐ
ܕܐܦ ܠܡܝ ܡܐܡܪ ܡܕܝ ܠܡܝ ܥܡܗܘܢ ܕܫܠܝܡܘܢ ܕܝܢܐ
ܡܢ ܕܝܢܐ. ܕܠܐ ܗܘܝܢ ܠܡܝ ܒܝܬܐ. ܡܢ ܗܘ ܕܡܫܒܚ ܠܐܗ
ܕܫܠܝܡ ܕܡܢܗܕܡܗ. ܐܝܟܢܐ ܡܢ ܡܕܝܢܬܐ ܫܘܝ ܠܒ ܕܐܬܐ
ܥܒܝܫ ܕܡܢܗܕܝ. ܐܬܬܗܘܝܢ ܕܝܢܐ ܡܬܩܝ ܕܡܡܝ ܫܘܝ
ܬܠܝܚܝܕܝܐ ܕܗܘܠܦܢ ܫܢܐ. ܡܢ ܕܥܒܕܘܗܝ ܡܢ ܡܕܝ ܥܒܕ ܥܒܝ.
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ܟܒ ܡܢ ܒܬܐ ܐܝܟܢܐ. ܒܕܡܝ ܡܢ ܡܝܠܝ ܥܡܕ ܥܡܕܐ.
ܕܡܠܟܐ ܗܘܝܢ ܒܝܟ ܗܘܝܢ ܠܬܐ. ܕܡ ܐܝܠ ܒܗܝܢ ܕܡܢ ܕܝ
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ܕܡܢܗܕܐ ܡܢܟܝ. ܘܠ ܟܕܡܢ ܕܢܬܒ ܕܢܗ ܕܟܕ[ܐ]ܗܡܘܟܐ ܡܫܘ
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ܕܐܢܕܥܠ ܒܥܡܝܡ ܒܬܩܢ ܡܢ ܟܗ. ܡܢ ܕܝܢ ܕܢ ܐܒܝ ܡܥܫ
ܡܬܝ ܗܘ ܕܗܘ. ܐܒܝ ܡܬܝ ܟܗ ܠܗܘ ܒܟܝ. ܕܢ ܕܟ ܫܘܕܢ
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ܒܥܡܝܡ ܒܟ ܩܐܘܢ. ܐܟ ܕܝ ܟܕܗ ܡܬܝ ܡܢ ܫܘܝ ܡܢ ܟܗ.
ܐܟ ܠܟܡܗ ܗܢܢ ܡܬܝ. ܢܟ ܩܢܟܘܢ ܕܡ ܩܐܘܢ ܐܘܐܩܢ
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ܢܝܢܢ ܡܬܝ ܟܝ ܡܝܡܝܡ. ܐܟ ܩܟܝ. ܐܟ ܡܟܝ ܡܟܝ.
ܐܢܝ ܢܡܝܢܗ ܐܝܢܢ ܡܢ. ܡܢܦܫܢ ܡܢ ܟܗ ܡܢܦܩܢ
ܟܗ. ܐܡܝ ܠܗܘܢ ܩܗܘܢ ܢܗܘܘ ܡܢ ܟܗ ܟܕ |
ܢܗܘܘ ܟܗ ܡܟܝ ܡܢ. ܟܗ ܡܢ ܡܗܘ ܢܗ ܢܢ ܢܢ ܢܢ. Fol 82a.

(1) اي خرقة تنزل الى الاكتاف.

ܒܬܪܝܗ ܡܬܟܢܝܢ ܒܬܪܝܗ. ܐܢܐ ܕܝܢܐ ܠܡܢܐ ܡܫܬܠܝ. ܐܢܐ
ܕܚܠܬܐ ܒܬܠܬܐ. ܕܡܐ ܕܚܠܡܢܐ ܡܢ ܡܕܝܢܬܐ ܕܫܡܫܐ
ܠܟ. ܫܬܐ ܕܝܢ ܒܗ ܡܬܚܕܝܢܐ. ܐܢܐ ܕܚܠܝܢ ܡܢܐ ܕܚܕܝܢܗ. ܐܢܐ
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ܡܘܡܢܬܐ ܘܢܬܐ. ܐܢܐ ܡܢ ܕܝܢ ܐܡܪ ܕܝܢܬܐ ܡܟܬܒܐ ܕܝܢܬܐ.
ܕܟܬܒܝ ܡܢ ܫܡܐ ܕܡܪܝܐ. ܕܢܐܡܪܘܢ ܡܢ ܒܝܬܐ ܕܢܬܒ.
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ܕܠܐ ܢܚܘܠ ܒܡܬܘܢ ܠܩܗܘܬܐ. ܘܠܡܐ ܕܬܬܐ ܕܝܗܒܘܬܠ ܐܡܪ.
ܢܬܘܢ ܬܬܐ ܐܡܪ ܐܠܗ ܬܢܢ. ܐܦ ܡܕܡܐܦܐ. ܐܡܪ ܕܟܬܡܢ
ܙܚܝܢ. ܢܬܘܢ ܡܚܟܡܢ ܙܩܬܘܢ ܕܚܘܩܢܐ. ܕܠܐ ܢܬܘܢ ܫܘܡ
ܟܣܝܐ ܕܐ ܟܬܡܢ. ܠܐ ܢܬܘܢ ܕܡܚܐܘܕܢ ܒܠ ܩܗܘܬܐ.
ܠܐ ܢܬܘܢ ܫܡܢ ܠܟܐ ܘܠܟܐ. ܕܩܕ ܬܘܢ ܠܡܘܢ ܕܢ ܕܢܬܘܢ
ܙܡܢ ܡܠܡܐ ܐܡܐܝܡܐ ܡܕܡܢ. ܘܡܕܠܠ ܐܡܐܝܡܐ ܡܕܡܢ.
ܐܡܢ ܕܙܗܢ ܬܘ ܕܢܟܡܢ ܙܡܢ ܬܘ ܡܘܡܬܐ ܕܐ. ܟܬܘܢ
ܕܢ ܩܚܘܡܢ. ܙܡܕ ܬܘ ܡܠܐ ܠܡܠܐ. ܩܠܐ ܘܡܘܡܢ ܡܕܡܢ
ܡܢ ܐܦ ܘܡܘܐ ܠܡܡܟܠܡܢ ܩܢܘܬ. ܕܠܐ ܢܬܘܢ ܡܐܡܡܢ.
ܠܠܡܡܐ ܐܡܕ ܟܠ ܡܡ ܠܡܢ ܙܡܢ. ܡܟܠ ܙܡܡܢ ܠܩܗ
ܙܠܡܐ ܡܟܡ ܟܠ ܡܠ ܢܠܐ. ܐܡ ܕܢ ܙܡܢ ܩܗܢ ܠܡܢ
ܡܩܡܢ ܠܡܢ ܙܡܢ ܡܠܡܠܐ. ܕܐ ܡܠܡܠ. ܡܠ ܡܠ ܙܡܢ
ܠܡܢ ܙܡܢ ܠܡ ܩܡ ܡܠ ܡܠ ܡܠ

ܟܬܒܘ ܒܥܡܘܢ ܐܝܟ ܕܡܢ ܬܡܗܘܢܘܬܐ ܕܝܠܗ ܕܐܬܐ ܠܟܝ.
ܐܦܝܠܘ ܕܝ ܩܢܝܢܘܬܐ. ܕܥܒܝܕ ܬܘ ܫܘܬܐ. ܕܥܒܘܢ ܠܒܠܥܐ ܕܝܠܗ ܡܬܝܗ
ܕܫܘܬܐ ܕܝܠܗ ܐܝܟ ܡܬܝܗ. ܐܦܝܠ ܫܠܡܘܢ ܕܫܘܢܐ ܕܐܝܟܝܠ ܡܬܝܗ.
ܐܕܡܐ ܒܟܡܘܢ ܒܟܝܐ. ܐܠܐ ܕܥܒܝܕܘܢ ܗܘܝܠ ܐܢܘܢ. ܐܦܠܐ
ܕܒܐܝܠܗ. ܫܘܬܐ ܕܝܢ ܐܦܠ ܒܟܝܐ ܒܬܟܝܐ ܠܫܘܢܐ ܫܠܝܐ.
ܐܕܡܐ. ܐܒܟܝܐ ܕܝܢܐ ܠܫܘܢܐ ܕܥܒܝܕܘܢ ܡܝܡܪܐ ܐܕܡܐ. ܐܒܟܝܐ
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ܠܙܕܒܗ ܡܗ ܠܡ. ܡܢܠ ܠܡܗ ܡܙܡܕ ܙܡܗܠܗ. ܡܡ
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ܡܢ ܐܬܐ ܒܡܕܝܢܬܐ ܡܝܠܐ ܕܐܠܗܐ. ܕܐܠܐ ܕܝܗ ܐܝܟ ܡܕܝܢܬܐ ܡܢܗ.
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ܡܢ ܕܫܡܝܢ ܗܕܒܟܢܝܗ ܐܡܕܝܢ ܠܗܘܕܐܐ ܠܐܦܗܘܦܐ. ܡܢ ܕܝ
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ܟܠ ܕܐܡܠܐ ܫܢܬ ܕܡܢܘܢܬܟ ✣ ✣ ✣ ✣ ✣

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ܟܠ ܕܐܡܠܐ ܕܢܢܘܬܐ ܕܝܢܝܗܝ ✣ ✣ ✣ ✣ ✣

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ܡܢܘ ܕܝܢ ܐܝܟ ܡܕܝܢܬܐ ܕܐܠܟܣܢܕܪܝܐ ܡܢ ܡܨܪܝܢ. ܘܡܢܗܝܢ
ܕܡܬܩܪܝܢ ܒܠܫܢ ܝܘܢܝܐ ܕܡܬܪܓܡܝܢ. ܟܠܗ ܐܦܝܣ ܕܐܬܝܢ ܠܡܬܪܓܡܘܬܐ
ܕܟܬܒܝܢ. ܒܡܕܝܢܬܐ ܠܝܬ ܠܗ ܟܪܟܐ ܡܢ ܟܠܗ ܡܕܝܢܬܐ ܕܡܨܪ ܕܡܬܪܓܡܬܐ
ܫܠܡܝܬܐ. ܕܡܕܝܢܬܐ ܕܝܢ ܐܝܟ ܕܡܬܪܓܡܬܐ ܫܦܝܪܬܐ. ܡܢ ܕܠܐ ܟܬܒܐ
ܝܘܢܝܐ ܕܡܬܪܓܡ ܠܗ ܡܢ ܡܨܪܝܐ ܕܐܬܝܢ ܒܫܘܠܡܐ. ܕܫܘܠܛܢܐ ܐܦܝܣ ܕܝܢ ܡܢ ܡܕܝܢܬܐ
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ܡܬܟܪܟܐ ܡܘܡܝܐ. ܘܐܬܐ ܠܡܬܪܘܢ. ܐܝܟܢܐ ܢܟܪܟܐ ܕܝܢܝܐ
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ܟܐ ܕܒܟܠ ܙܡܢܐ ܐܠܟܣܢܕܪܝܐ

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ܕܐܕܟ. ܡܕܡܟ ܗܕ ܠܟܕ ܐܗܟܘ ܡܕܡܒ. ܐܡܟ ܕܐܟ ܒܡ
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ܥܒܕ ܕܢ ܕܢܥܐܘܗ ܥܡܕܕ. ܡܫܐ ܠܝ ܠܡ ܠܡܥܒܕ
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ܕܝܢ ܠܒܪ ܡܢܗܦܟܐ ܥܠܝܗ ܒܪܝܬܐ. ܐܝܟܢܐ ܫܡܝ ܡܬܩܪܝܢܐ.
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ܟܝܕܝܬ ܕܝܢܝܚ ܐܟܝ ܕܡܝܬܝ ܡܢܗܝܬ ܢܗܝܕܝ. ܕܝܢܝܬ ܕܢܝܚ
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ܢܟܐܝ ܟܝܡܐ ܡܝܕܝܬ ܕܝܝܬ. ܢܟ ܟܥܟܝܬ ܚܟܝ ܫܢܕ. ܥܐ ܕܝ
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Fol. 72b. ܕܐܝܟ | ܠܒܪ ܕܝ ܕܒ ܟܝ ܡܕܝ ܟܝ. ܟܝܟܝ ܕܝܢܗܝܕ ܕܢܡܡܝ
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ܟܕ ܕܒܟܝܠ ܡܘܬܐ ܕܐܣܛܦܢܘܣ

ܐܣܛܦܢܘܣ ܗܘܐ ܕܢܦܩܘܢ ܡܢ ܡܕܝܢܬܐ ܕܒܝܠ ܡܘܬܐ ܕܐܠܗܐ. ܘܡܛܠ ܗܢܐ ܡܬܝܐ ܒܗܝ ܡܢ ܫܢܬܐ ܫܢܝܐ. ܕܝܫܝܥܐ ܕܝܢ ܗܘܐ ܡܢ ܫܘܒܚ ܕܡܪܝܡܐ ܒܪܬ ܡܠܟܐ ܕܐܣܛܦܢܘܣ. ܕܠܝܬܗܘܢ ܕܝܢ ܢܦܩܘܢ ܡܢ ܡܕܝܢܬܐ ܕܡܘܬܐ. ܡܢ ܟܕ ܕܡܛܠ ܡܕܝܢܬܐ. ܘܐܦܠܐ ܒܗܝ ܡܢ ܕܡܪܝܡܐ ܫܢܝ ܫܢܝ. ܐܝܟ ܕܝ ܐܝܟܘܢ ܕܡܘܬܐ ܕܟܠ ܐܢܫ ܕܢܦܩ ܡܢ ܡܕܝܢܬܐ ܕܐܠܗܐ. ܐܦ ܗܢܘܢ ܕܝܢ ܕܐܝܟ ܕܐܢܫ ܕܢܦܩ ܡܢ ܡܕܝܢܬܐ ܕܐܠܗܐ. ܘ

ܠܒ. ܡܢܐ ܕܝܢ ܕܝܡܐ ܐܝܟ ܕܢܟܝܢ. ܐܝܟܕܡܐ ܠܒ ܟܠܟܠܡܐ. ܕܡܟܠܡܝܢ ܐܝܟܐ ܕܝܢ ܕܡܝܢ.
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ܐܦܩ ܝܚܝܢ ܒܝ ܕܝܡܢܐ ܟܝ. ܐܝܩܢ ܠܒ. ܕܠܒ ܕܫܘܬ ܠܥܠ ܠܒ
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ܡܢܝ ܠܥܠ ܡܝܠܟ ܫܢܬ ܐܦܘܕܝܢ ܕܒܟܝ. ܒܕܢܝ ܩܢܝ ܩܢ
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ܕܒܕܒܝ ܒܠܐ. ܐܝܡܝܠ ܢܢ ܢܬܝܠܝ ܠܥܠ. ܐܩܢ
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ܠܐ ܡܗܦܟܐ ܠܡܣܟܢ. ܩܡܐ ܕܡܪ ܩܘܠܗ ܕܡܟܝܢܐ ܠܟܝܢ ܣܘܡ.
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Fol. 67a. ܡܘܢ ܐܝ ܢܗܝܠܝܢ. ܘܡܢܝ ܡܢܝܢ ܠܗ. ܟܕ ܢܝܢ | ܕܢܗܘܢ. ܡܕܝܡܐ ܐܝܟ ܢܫܒܚܘܢ ܟܠܡܘܢ ܥܡ ܢܟܝܢ. ܢܫܝܢ ܢܝܢ ܟܠ ܕܢܗܘܢ. ܢܟܘܡܘܢ ܕܢܬܝܗ ܥܡ ܗܫܝܫܐ ܕܡܕܝܢܬܐ. ܡܢܝ ܡܕܝ ܐܝܟ ܢܫܒܚܘܢ ܟܠܡܘܢ. ܡܢܝ ܡܢܝ ܕܢܗܘܢ. ܡܢܝ ܡܢܝ ܕܢܗܘܢ ܟܠ ܡܕ

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ܒܕܡܝܢ. ܐܝܟ ܕܕܝܗܝܢ. ܡܕܡܝܢ ܠܝܢܝܢ ܡܡܝܢ. ܕܝ ܕܝ ܡܡ
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ܐܝܗܢܐܝܐ ܟܝ ܠܗ ܡܢܗܝܢܝܬ ܕܐܡܠܟܐ ܕܒܟܠ ܕܡܐ. ܐܝܬܗܘ
ܕܝ ܗܘܒ ܐܦ ܠܟܝܢܗܐ. ܒܟ ܢܢ ܕܝ ܟܘܢܐ ܐܗ ܡܘܘ ܗܕܝ
ܐܠܡܬܐ ܕܡܕܝܢܬܐ ܠܡܐ: ܡܢ ܕܡܝܗܘܬܐ ܐܡܬܝܐ. ܡܕ ܕܝ
ܐܝܟܐܢܐ ܡܢܗ ܡܕܝܥܢܬ. ܡܝܟܠ ܐܝܟܢܐ ܕܐܝܟ ܡܢܗ ܠܐܝ
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ܠܗ. ܐܦܝ ܒܕܕ ܐܕܐ ܐܝܟܢܐ. ܡܕ ܐܝܡܕ ܠܡܢ ܕܡܕܝܥܬ ܡܢܗ
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ܕܒܕܝܠܗ ܡܝܐܡܝܠܟ ܥܡ ܕܝܥܩܘܒܝܐ ܐܒܝܢܐ ܢܒܝܠܐ. ܕܠܡܐ
ܡܢܡܐ ܕܟܠܗ ܢܗܘܒܐ ܕܫܘܝܐ. ܕܡܐܡܝܐ ܕܝ ܡܢܐ ܠܡܐܬܟܠ
ܕܟܠܗܝ. ܫܘܝ ܢܫܝܢܘܗ ܕܐܡܘܕܐ ܫܡܗ. ܢܓܐ ܕܝ ܕܒܠ
ܐܕܟܠ ܥܡ ܥܡܐܕܐ ܕܡܥܒܕܐ. ܐܘ ܐܢܫܘܗ ܕܟܒܕܐ ܠܐܫܐ.
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ܐܢܝܚܐ ܟܝ ܐܟܣܢܐ. ܒܢܝܢ ܐܝܢ ܡܟܝܢܝ ܢܝܚ ܕܢܝܚܐ ܡܢ.
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ܒܪ ܥܒܝܕܐ ܕܩܢܝܐ ܡܕܝܢܐ ܠܡ ܠܡܐ ܕܡܕܝܢܐ ܫܘܡܗܝܬܐ. ܐܦܚܢ
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ܕܠܐ ܒܟܒܪ ܐܪܡܐ. ܠܟܒܪ ܟܕ ܡܝܗܝܡܢ ܒܟܪ ܕܝܢܐ. ܐܦܚܢ ܫܡܝܢ
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ܕܡܕܝܢܐ. ܒܟܬܐ ܕܝܢܝܐ ܒܪܬܐ ܠܕܩܠܝܢܐ ܠܐ ܡܢܝ. ܡܢܕ
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ܕܥܠܡܐ.

ܚܕ ܚܟܝܡܐ ܕܢܚܡܝܐܝܠ

ܡܢܐ ܗܘܐ ܬܫܒܘܬܐ ܕܥܡܐ ܡܢ ܡܬܝܠܬܐ ܕܥܡܐ ܢܗܝܡܢܘܬܐ.
ܠܡܢܐ ܕܡܢܝ ܡܠܟܐ ܠܐ ܢܕܥܢܐ. ܐܚܝܡ ܡܢ ܐܢܐ ܕܐܬܐ ܡܕܝܢܬܐ
ܕܠܚܕܐ ܡܫܬܥܝܢܐ ܐܬܝ. ܕܢܡܠܟ ܐܢܐ ܕܥܒܕܐ ܡܢܠܟܐ
ܕܠܟܝܢ. ܡܥܒܕܘܬܐ ܕܢ ܢܦܚܝ ܠܟ ܢܫܬܘܡܘ ܕܡܠܟ
ܕܠܟܝܢ. ܡܫܡܥ ܠܝ ܐܝܟ ܕܡܕܝܡ. ܡܢ ܕܢܬܐ ܠܐ ܢܦܚܐ ܡܢ ܕܥܡ
ܕܡܢ ܘܝܬܐ. ܡܝܟܠ ܕܒܬܝܒ ܡܢܐ ܠܢܦܫܐ. ܡܢ ܕܝܢ ܢܗܝ ܢܗܝܡܢܘܬ
ܕܡܠܟ ܘܝܬܐ ܕܢܬܡ. ܕܢ ܢܠܟܝ ܡܢܐ ܡܫܬܢܝ ✣

ܡܥܢܝܢ ܡܢܐ ܕܝܢ ܡܝܟܠܐ ܕܡܢ ܕܡܢܝ ܕܡܢ ܡܢܬܢܡܐ
ܡܢܐ ܠܐ ܕܡܕܝܡ. ܢܚܬܐ ܢܢܠܐ ܕܝܢܐܘܝ ܡܢ ܕܥܡܐ
ܡܝܟܐܡ ܠܢܢ ܡܢ ܐܢܬܐ ܕܢܢܐܡܐ. ܡܝܟܠ ܚܟܝܡܐ ܕܝܢܬܡ.
ܕܥܡܢܐ ܠܝܢ ܢܝܟܝܡ ܡܢ ܕܡܢ. ܡܢ ܕܝܢܠ ܠܐܢ ܡܝܟܝܡ.
ܡܢܡ ܠܐ ܢܡ ܕܐܡܐܢܢ ܠܐ ܡܢܝܡܐ ܕܡܕܝܡ ܢܕܥܢ.
ܡܢ ܠܐ ܕܡܕܝܡ ܠܡܕܝܡ ܡܢ ܢܥܒܕ ܡܢ ܕܥܡ ܕܡܢ ܢܗܝ ✣ Fol. 60b.
ܢܢܢ. ܢܐܢ ܕܝܠܢ ܡܢ ܢܥܒܕ ܡܢܕܝܢ ܡܢ ܕܥܡ ܡܢ ܥܡܢ.
ܢܢܢ. ܢܐܢ ܕܝܠܢ ܡܢ ܢܥܒܕ ܡܢܕܝܢ ܡܢ ܕܥܡ ܡܢ ܥܡܢ.
ܡܠܟܝܢ ܡܢ ܕܝܢ ܡܠܟܢܐ ܢܚܘܢ ܕܡܢܢ. ܡܠܟܝܢ ܡܢ
ܕܡܢ ܕܢܡܢܐ. ܡܢܠܟܢ ܡܢ ܕܡܠܟܢܐ ܢܠܟܝܢ ܡܢ.
ܢܢ ܕܝ ܚܟܝܡܐ ܢܗܝܡܢܘܬ ܡܢܢ ܠܐ. ܡܢ ܢܢ ܕܡܠܟ ܢܠܟ
ܢܢ. ܕܡܢܠܟ ܕܢ ܢܢ ܕܡ. ܢܢ ܠܐ ܕܡ ܡܢ ܕܝܢ. ܢܢ ܡܢ
ܕܢܢܢܡܐ ܡܢ ܢܠܟܡܐ ܡܢ ܢܢܡܐ ܡܢܢ ܕܢ ܡܢ ܕܝ ܢܢ

ܡܝܓܐ ܠܚܡܕܐ ܕܡܒܝ. ܡܗܦܟ ܝܥܩܘܒ ܠܡܬܩܠܐ ܕܒܟܬ ܒܟܠܗ.
ܘܠܡܬܚܗܕܝܡܗ ܕܟܘܬܒܐ ܕܕܘܫܐ ❖

ܗܘܠܐ ܕܝ ܝܘܕܝ. ܟܕ ܡܕ ܡܫܬܒܚ ܢܒܐ ܠܝܚܕܐ ܢܟܐ
ܕܒܗܒܐܝ ܫܡܐ ܕܢܒ ܡܒܗܐܐ ܕܝ ܢܘܠܝܐ ܐܬܐ. ܡܐ ܕܟ
ܡܚܘܟܒ ܐܐܒ ܕܝܒܝܢܘ ܕܝܗܘܐ ܠܟܬܐ ❖

ܡܕܡ ܠܒܐ ܕܡܒܗܐ ܢܒܘܡ ܡܝ ܝܒܢܐ. ܡܡܕܡ ܡܝ
ܢܘܠܝܐ. ܒܝܫܐ ܕܝ ܝܥܩܘܒ. ܕܢܨܒ ܠܗܕܒܐ ܗܕܐ ܕܝܚܕ
ܕܝܒܕܐ ܡܐܡܐ ܐܝ ܒܐܕ ܗܐ. ܡܐ ܕܝ ܗܐ ܡܐܡܐ ܡܝܐ
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ܡܐܕ ܡܝܐ ܝܥܠܒ ܕܡܝܗ. ܗܘ ܕܝ ܕܡܗܐ ܡܘܐ ܡܕܒܐ.
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Fol. 60a. ܕܐ ܝܐ ܡܝܐ ܕܐܐ ܒܟ ܠܒܐ ܢܡܐ. ܡܕܝܢܘܡ ܢܒܐܘܡ. ܐܐ
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ܡܐܕ ܒܐ ܢܝ ܐܝ ܐܠܗ. ܕܗ ܒܐܠܐ ܡܒܠ. ܡܝܒܐ ܒܗ ܒܝ
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ܠܗ. ܘܐܡܪܘ ܠܗܘܢ ܠܡܢܐ ܕܥܒܕܬܘܢ ܠܗܕܐ ܫܘܝܐ
ܕܫܠܡܐ ܕܐܬܕܥܝܢ ܕܥܒܕܝ ❊

❊ ܕܒܟܠ ܡܕܝܢܬܐ ܐܚܪܢܐ ܕܥܠܡܐ ❊ ❊ ܡ ❊

ܘܐܝܟ ܡܐܬ ܕܝܢ ܐܘܡܐ ܐܚܪܢܐ ܡܢ ܕܥܒܕܬܐ ܡܕܝܢܬܐ. ܐܦܝ ܡܐܬ
ܐܠܦܝܢ ܠܗܘܢ ܒܕ ܐܡܪܝܚܝܢ ܥܡܗ. ܬܪܝܢ ܡܐܬ ܟܬܒܐ ܘܒܚܕ ܒܟ
ܫܟܠܗ ܕܟܠ ܥܡܐ ܕܐܬܐ. ܐܦܐܡܐ. ܒܟ ܐܝܟ ܡܢܟ ܕܡܚܝܢܐ
ܡܕܝܢܬܐ. ܐܦܝ ܟܕ ܫܪܝܐ ܡܐܬ. ܒܟܠ ܕܝܠܗ ܕܟ ܕܝܢܬܐ. ܐܦܝ
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ܠܟ ܠܡܕܝܢܬܐ. ܐܦܝܬܐ ܠܗܘ ܠܡܫܟܗ | ܠܟܬܐ ܐܦܝܡܝܢ ܕܝܢܢܬܐ. Fol. 59b.
ܠܗ ܕܝܢܬܐ ܒܟ ܒܟܐ. ܐܝܟܝܢ ܗܘܐ ܥܡܗ ܡܕܝܢܬܐ. ܐܝܟ
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ܘܐܦ ܡܕܬܐ ܕܡܢܕܝܐ. ܐܦܝܠܗ ܡܢ ܕܠܡ ܕܝܢܐ ܡܐܦ
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ܫܢ ܡܝܢ ܕܟ ܟܢܝ. ܠܡܕ ܕܟ ܫܢܕ ܫܢܕ ܡܢ. ܕܠܡ
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ܫܪܝܐ ܕܚܝܐ ܒܗܘܬܗ ܒܟܠ ܡܢܐ ܕܢܦܫܗ ܢܦܚܐ. ܟܕ ܡܬܟܬܒܝ ܡܢܘ
ܟܬܒܬܐ. ܢܦܠܘ ܕܝܢ ܠܦܐ ܒܚܬܐ ܦܪܫܐ. ܘܢܥܒܕܘܗ ܒܝ ܠܝ
ܟܝܪܘܬܐ. ܘܫܪܝܢ ܡܢܘ ܕܢܢܠܟܘܢ. ܕܢܦܫܐ ܕܘܫܐ ܘܟܘܬܐ ܕܐ
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ܘܢܫܐ ܡܘܕܡܘܗܐ ܕܢܟܝ. ܐܡܪܝܢ ܟܝ ܗܘܕ ܡܕ ܢܦܫ ܢܫܐ
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ܒܝܬܗܘܢ. ܦܠܝܠܐ ܢܕܝܡܝܐ ܕܫܢܗܘܢ. ܘܡܟܝܢ ܠܟܠܡܕ ܡܕ
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ܗܘܝܢܢ ܗܘܝܢ ܕܝܢܝܡ. ܗܘܢܢ | ܫܠܡ ܟܬܒܢ. ܒܗܘܠܟܗ Fol. 58b.
ܕܢܢܗܘܢ ܗܝܗܘܢܗ ܗܝܢܘܗ ܠܡܕܢܢ. ܕܒܢܢ ܗܝܠܗܘܢܗ ܒܝܬ ܕܡ
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ܘܟܬܒ ܒܗ ܡܫܝܚܐ ܡܫܝܚܐ ܐܦܪܝܡ ܐܢܐ ܒܟ ܠܘܠܝܢܐ. ܟܕ ܡܫܬܐ
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ܕܫܡܝܐ. ܢܟܠ ܬܢ ܕܢܕܥܬܐ ܟܠܗ ܟܝ ܢܚܝܐ ܡܢܗ. ܐܢܐ ܗܠܟ
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ܕܐܦܪܝܡ ܒܐܪܥܐ ܕܡܨܪܝܢ. ܕܟ ܡܝܡ ܡܝܢܟܝܢ. ܢܡܟܝ ܕܢܝܚ
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ܠܘܠܝܢܐ. ܡܟ ܡܠܟܬܐ | ܕܢܗܦܟ ܢܗܦܟ ܢܝܚ ܕܝܢܚܘܬܐ Fol. 58a.

ܐܬܝܗܒܘܗܝ ܠܐܒܝܐ ܕܡܪܝܡ ܕܢܦܠ ܥܡܗ. ܕܢܦܠܘܢ ܡܢ ܟܠܗܘܢ ܐܢܫܐ ܕܒܝܬܗ.
ܐܦܠܘ ܡܢ ܐܝܢܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ. ܟܕ ܫܡܥ
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ܠܡܗܟܢܝܢܘܬܟ. ܐܝܟܘܬܐ ܐܝ ܕܡܪܝ ܘܢܦ ܢܦܩܝܢ ܥܡܗ
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ܕܡܪܝ. ܕܢܦܩܠܘܢ ܕܝ ܡܢ ܡܪܝܢܘܬܗ ܒܪܝܬܐ ܕܢܫܬܐ ܕܝܠܗ
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ܡܪܝ ܫܡܗ ܠܗܘܢ ❖

ܘܐ ܕܝ ܢܦܩܢ ܡܢ ܕܩܪܝܢ ܠܗ ܒܟܠ ܥܡܗ ܟܝ. ܟܕ
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ܐܝܟܝ ܠܢܝܟ ܕܢܗܘܢ ܢܦܩܘܬܐ ܕܡܪܝ ܒܪ ܒܪܟ ܫܡܗ. ❖

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ܦܪܩܝܢܗܝ ܡܢܘܢ ܕܝܢܬܝܢܘܢ ܠܡܢ ܢܦܫܬܐ ܠܡܗܦܟܘܬܐ
ܢܦܫܬܗ. ܡܢܘ ܕܝܢ ܢܦܩܬ ܠܡܢ. ܕܢܚܐܦܣܘܢ ܠܟ ܡܝܬܝܬܐ ܠܟ
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ܥܝܢܐܣܘܢ ܢܝܚ ܕܝܢܬܬܐܦܣܘܢ. ܡܢ ܕܝܢ ܟܕ ܡܐܬ ܢܬܐ ܡܝܗܦܬܗ
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ܐܠ ܢܗܘܕ. ܡܢܢ ܒܬܡܝܬ ܡܢܘܠܗ ܢܘܢ ܠܢܩܝܡܬ.
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ܕܡܬܐ ܡܐ ܒܝܬܐ ܐܝܡܝܢ. ܕܒܘܒ ܠܝ ܒܝ ܐܝܐ ܡܐ
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ܠܡܝܢ. ܕܡܬܝܠܝ ܗܘܝܢ ܥܠܝܗ. ܘܡܢܝ ܢܬܠ ܗܘܝܢ ܒܡܬ.
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ܫܠܝ ܐܢܐ ܚܝܬܝ. ܡܗܝܒ ܐܢܫܐ ܠܥܝܢܐ. ܡܡܝ ܟܕ ܠܚܝܬ
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ܡܗܝܕܐ ܠܡܝܥܒܕܐ ܡܝܢܝ ܟܕ.

ܡܠܟ ܕܝܢܐ ܕܡܠܝܠܬܐ

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ܕܐܝܬܝܐ ܡܝܢ ܡܝܠܟ ܢܝܢ. ܡܢ ܕܝܢ ܡܝܢ ܕܝܢ ܢܝܢ ܡܝܢ

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ܠܡܚܝܘܕ. ܘܕܢܝܚܠ ܡܝ ܡܗܡܕܬ ܕܝܝܡܬܬ ܘܕܬܡܘܡ ܕܡܚܬ. ܬܡܝܢ
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ܕܡܬܒܪܟ. ܘܡܢ ܕܝܢ ܐܬܝܠܕ ܠܗ. ܕܢܢ ܟܕ ܡܬܟܠܡ ܡܢܬܟܠ
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ܒܕܝܢܐ ܕܒܝܬ ܡܠܟܐ ✣

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Fol. 51a. ܙܠܚܕܢܝܐ ܕܥܡܢ ܐܝܟ ܙܠܚܕܢ ✣ ܢ✣ ܕܥܒܕ ܠܟ
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ܕܝܕܝܡܘܣ ܕܒܟܠ ܕܒܓܡܘܣ ܕܝ

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ܕܥܒܕܘ ܡܕܝܢܬܐ ܕܒܓܡܘܣ. ܘܠܐ ܕܐܦ ܡܕܝ ܒܟܝ ܡܠܟܐ. ܐܒܝܘܢ
ܡܕܝܢܬܐ ܕܝܢ ܡܢܢܗ ܠܟ ܫܘܬ ܡܕܝܢܬܐ ܕܐܕܡܘܕܝܐ. ܠܡܐܝ ܕܝܢ
ܕܡܢ ܘܬܬܝܐ ܡܟܬܒܝܐ ܢܘܟܝ. ܐܒܝܘܢ ܡܕܝܢܬܐ ܕܝܢ ܒܕ ܐܡܬܝ
ܥܒܝ. ܐܦܘܕ ܡܕܝܢܬܐ ܠܒ ܕܒܕ ܐܒܝܘܢ ܡܕܝܢܬܐ ܒܕ ܢܕܒܕ ܥܒܝ
ܢܗܦܘ. ܠܟ ܫܘܬ ܡܕܝܢܬܐ. ܢܡܒܕ ܕܡܝ ܐܒܝ ܠܒ ܕܡܝ ܒܕܐ ܟܡ
ܢܕܒܝ ܥܒܝ ܢܩܡܝ ܕܝܬܒܗ ܢܕܕܝ. ܡܢ ܒܕ ܕܝܗܒ ܠܢ ܒܟܝ.
ܡܟܝ ܗܟܕ ܠܢ ܒܟ. ܢܗܡܕܝ ܠܝ ܡܢܡܕܝ ܡܢ ܢܕܡܐ. ܡܢܐ
ܡܢܒܕܐ ܡܩܒܐ. ܡܒܝ ܡܕܝ | ܗܟܐ ܡܢ ܡܕܝܐ ܢܡܒܐ. Fol. 50b.
ܡܢܒܕ ܡܢܝ ܡܕܝ ܕܟܡܒܗ ܡܕܝܢܐ ܕܥܕܐ. ܡܡܒܕ ܡܡܝ
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ܡܕܐ. ܡܟ ܕܝ ܒܗܒܡ ܡܩܡܗ ܡܕܝ ܡܕ ܕܗܟ ܕܗܟ
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ܕܝܢܬܐ. ܘܥܒܕܘܗܝ ܠܟ ܢܗܪܟܘܗܝ ܕܥܩܣܟܘܬܐ ܕܥܝܢܬܐ ܡܟܝܠܬܐ
ܠܩܒܠܬܐ ܕܒܗܘܠܟܐ ܕܡܪܝܡ ܡܬܝܠܕ ܡܪܝܡ. ܘܗܘܝܬ ܬܗܘܬ ܡܠܟ
ܟܝܢܝܢܘܬܐ ܕܣܘܬܪܬܐ ܢܗܝܡܘܬ. ܘܥܪܟܘܬ ܘܢܬ ܕܥܝܢܬܐ ܕܥܘܢܬܐ ܕܢܡܝ
ܡܪܝ. ܘܩܘܡܝ ܘܢܚܝܘ ܒܪܟܐ ܒܪ ܕܡܠܟ ܘܩܗܢ ܘܕܝܥܠܟܘܢ
ܗܣܘܢܐܝܘܬ ܥܘܕܬ ܫܪܟܐ. ܘܟܕ ܢܗܝܫܝ ܘܩܗܢ ܡܪ | ܢܗܝܬܢܗ. Fol. 50a.
ܒܪܟܘ ܕܢܢܬ ܘܢܒܪܟ ܟܠܗ. ܕܘܠ ܘܥܒܕܘܗܝ ܠܝܢܢ ܕܡܢܕܗ.
ܘܥܒܕܝ ܟܠ ܡܝܡܗ ܢܝܢܟ ܕܥܡܪܬ ܒܪܟܐ ܒܗܝܟ ܕܐܒܐ ܕܐܘܠܟ.
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ܟܕ ܕܝ ܒܥܕܢ ܠܝܫܥ ܒܚܕܝܢܗ ܡܒܝܢ ܒܟܝܢܬ ܡܗܝܠܬ ܒܩܘܡܐ. ܡܢܕ
ܬܝ ܝܚܕܢ ܠܬ ܘܕܥܕ. ܡܒܥܝܕ ܕܝܢܬ ܡܝܡܕ ܠܝ. ܕܝܢܬܗ ܕܝܠܚܕܬ
ܡܝܥܬܢ ܫܝܟܢ. ܕܝܚܕܠ | ܡܚܟܗܕ ܢܫܝܢ ܠܟ ܝܢܗܝܗ. ܐܘ ܗܘܕ Fol. 49b.
ܒܕܝܢ ܕܢܘ ܐܚܝܕܐ. ܠܘ ܣܘܘܗ ܐܘ ܟܝܐ ܐܘ ܢܝܢܘܗ ܐܣܕܢܝܐ
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ܬܠܬ. ܡܚܕ ܝܡܕ ܠܝ ܫܕܝ. ܬܠܝܗ ܢܘ ܡܝܘܠ ܡܠܝ ܡܢܝ ܡܝܗ.
ܡܚܕ ܕܝܗ ܬܠܬܡ ܝܠܝܢ. ܢܘ ܒܕܚܢܗ ܝܗܝ ܡܕܢܘ ܡܕܝ
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Fol. 49a. ܫܘܝܐܢܐ | ܕܡܬܐܡܪܐ ܕܒܒܝܬܐ ܐܝܟܐܢܐ ܕܝܗ ܡܢܝܢܐ. ܐܠܐ ܕܡܝܗ ܒܟܠ
ܗܕܝܟܝܢ. ܐܦ ܒܟܠ ܡܕܝܢܬܐ ܬܪܝܢ. ܕܟܠ ܚܟܡܬܐ ܕܟܠܗ ܬܚܝܠ ܐܝܬ
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ܕܫܝܚ ܠܡܒܪܟܠܗ ܐܦ ܠܡܝܟܝܢܐ ܡܢ ܕܡܝ ܕܝܣܝܦ ܠܗ ܗܠܡܝܢ.
ܡܢܝ ܕܐܦ ܡܢܝ ܠܗ ܒܟܠܣܢܝ ܡܢܝ ܐܝܬ ܐܝܟ ܕܡܝ ܡܢܝ ܐܝܬ.
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ܥܠܗ ܡܬܟܠܝ. ܘܢܗܐ ܡܢ ܥܠܡܐ. ܘܒܥܠܡܐ ܕܢܣܒܘܢ ܡܢ ܕܥܡܝܢ
ܕܘܢܝܐܠܘܬܐ ܕܡܝ ܐܝܬܝܗܘܢ ❊ ܕ ❊ ܒܢܝ ܕܡܢܗܕ ܡܢ ܕܥܡܝܢ ܕܢܣܒܘܢ.
ܢܗܐ ܡܢ ܟܝ ܕܝ ܕܒܟܡܕ ܒܡܢܕܗ ܣܕܐ ܥܠܝ ܥܠܗ. ܘܦܡܕܐ
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ܕܒܕܣܡܘ ܡܢ ܣܒܐ ܕܒܚܕܐ. ܡܕܝܢ ܟܝ ܡܢ ܟܝ ܐܝܢ ܡܢ ܟܘܒܐ
ܠܐܗܝ ܡܢ ܕܥܝܢ. ܕܒܕܘܒܐ ܦܥܝ ܡܣܟܐ ܢܗܐ ܘܢܐܗܘܢ ܡܢ.
ܘܘܣܐ. ܕܡܝ ܐܐܝ ܟܝ ܕܡܥܒܝܠ ܢܥܐ ܐܝܟ ܐܠܗ ܥܠܝ. ܘܢܘ
ܐܝܟ ܠܐܗ. ܡܝܠܐ ܥܕܐ ܕܡܠܟܘܬ ܕܒܕܝܢ ܕܡܫܝܚܐ. ܘܐܝ ܟ
ܕܥܒܝ ܕܒܥܠܝ ܠܐܗ ܟܝ ܐܠܗ ܥܠܝ. ܡܝ ܕܐܠܗ ܕܘܕܝ
ܥܠܝ ܕܒܐܠܗ ܠܐܗ ܟܝ ܐܠܗ ܥܠܝ. ܥܒܝ ܡܝ ܠܐܗ ܡܕܝ ܟܘܡܐ ܕܘܝ.
ܘܦܐܒܐ ܕܐܠܗ ܠܐܗ ܡܢ ܕܒܟܠܗܝܢ ܡܠܟܘܬ ܕܕܡܫ ❊

ܡܫܬܡܥ ܕܝ ܕܐܝ ܕܕܡܒܠܝ ܡܢ ܕܡܒܠܝ ܡܢ
ܘܦܕܗܝ ܕܡܬܟܢܘܢ. ܘܦܡܒܕܗ ܬܫܝ. ܢܗܡܢ ܡܢ ܕܝ
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ܡܗܝܡܢܘܬܐ. ܝܬܝ ܕܝܢܘܬܐ ܗܘܕܥܐ ܕܡܫܬܐ. ܡܝܬܝ ܕܝܢܝܢ ܡܘܡܐ
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ܠܡܢ ܡܐ ܡܝܟ ܒܝܟܝ ܡܘܡܐ ܠܝ ܠܐ ܡܘܡܢܝܟܝܢ ܕܢܘܡܐ.
ܡܝܢ ܡܝܢܐ ܕܢܘܡܢ. ܡܝܟܝ ܕܡܝ ܡܝܢ ܠܟ ܟܝܢ
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ܒܡܕܝܢܬܐ. ܘܐܠ ܠܝܡܟ ܕܡܘܐ ܕܡܘܕܢܐ ܐܘ ܒܡܕܝܢܬܐ. ܐܦܐܠ ܕܝ
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ܡܟܡܠܝ ܢܡܢܐ ܡܐܝܠ ܢܝ ܐܘܠܗ ܠܐܠܝܡܕܢܐ. ܢܡܘܦܐ
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ܒܟܠ ܥܘܬܪܐ ܕܥܒܕܐ ܕܢܦܫܐ ܢܗܘܐ ܥܠܝܗܘܢ ܐܡܝܢܐ ܀
ܒܥܕܢܐ ܡܢ ܠܟܘܡܪܐ ܡܝܬ. ܠܢܦܫܐ ܕܝܢ ܡܝܟܠ ܐܝܟܐ ܀
ܬܘܡܗ ܢܦܠ ܕܐܦܠܐ ܒܕ ܡܢ ܐܗܦܟܘܬ | ܠܚܝܐ ܘܚܐ ܗܘܝܢ. Fol. 43b.
ܡܘܡܝܐ ܀

ܡܘܡܟܐ ܕܐܝܟܐ ܢܗܘܐܘ ܬܘܡܐ ܡܕܡܢܐ. ܡܢ ܕܐܦܝܠ ܠܝ
ܠܟܘܡ ܕܝܬܘܬ ܡܝܐ ܕܐܦܝܠ ܐܡܬܐ. ܐܦܠ ܕܐܝܟܐ ܟܡܕ ܕܝ ܀
ܗܘܝܢ ܬܘܡܟ ܕܡܟܝܢܐ. ܘܡܕܝܢܬܐ ܕܐܘܪܝܬܐ ܡܬܬܠܝܐ ܕܝܬܘܐ.
ܚܕܐ ܒܝܬܐ ܠܟܘܡܕܐ ܕܒܝܬܢܐ. ܐܦܝܠܘ ܡܢ ܐܝܟ ܕܡܢ ܕܐܡܪ
ܕܡܢ ܠܝܠ ܡܟܝܬܘܬܐ ܐܝܟܐ. ܐܝܟ ܕܠܝܬܢ ܘܡܪܝܕܘܬܐ ܕܐܝܠܝ
ܕܝܬܝ ܕܝܘܕܝܬܘ ܬܐܕ ܡܡܢܘܬܐ. ܡܘܠܦܝܢ ܕܦܕܘܬܝ. ܐܦܠܘ
ܕܝ ܐܝܟ ܕܠܡܪܝܦܕܘܬܐ ܕܒܝܬܢܐ. ܐܕܝܢܐ ܡܬܠܝ ܕܦܘܪܝ ܕܐܡܪ
ܦܠܕܢܐ. ܐܐܝܟ ܕܠܝܡܐ ܕܡܢܦ ܕܡܬܠܝ ܡܪܝܬܘܬܐ ܗܘܝܢ.
ܐܢܕܝ ܕܝ ܡܢ ܥܡܘܬܐ ܐܝܕܝ ܗܘܝܢ. ܐܦܝܕܝܥܘܬܐ ܕܝܡܐ.
ܕܝܥ ܡܢ ܡܢ ܥܒܝܕܐ. ܕܥܡܘܬܐ ܐܝܡܝܢܘ ܦܝܡܝܢ. ܐܝܟ
ܕܠܡܘܥܠ ܕܒܝܬܢܐ ܡܕܒ ܐܝܕܝܢ. ܡܢܦ ܕܠ ܡܝܡܝܢ.
ܐܝܟܘ ܐܝܟ ܕܒܝܬܢܐ ܕܐܝܕܝܢ ܕܝܡܝܢ ܦܝܡܝܢ ܦܝܡܝܢ
ܠܡܘܥܕ ܕܝ ܕܝܘܬܐ ܕܝܬ ܦܝܡܝܢ ܕܝܠܝ ܀

ܐܝܡܘܢ ܐܢܟ ܠܒ ܕܢܝܚ ܡܝܬ ܡܝܟܠ ܡܕܝ ܕܒܡܕܝܢ. ܕܒ
ܐܝܡܝܢ ܐܢܟ ܡܢ ܟܘܡܕܐ ܕܐܬܘܡ ܐܝܕܝܢ. ܐܘ ܠܝܕ ܕܝܬ ܡܝܬ
ܡܠܟܐ. ܕܠܘܡܕܐ ܠܟ ܢܟܝ ܐܝܡܝܢ ܠܝ ܕܢܝܚ ܐܝܬܘ.
ܡܢܠ ܡܝܢܝܡܝܬܘܬܐ ܕܐܝܕܝܢ ܕܒܡܝܢܐ ܕܝܡܝܐ ܠܒ ܠܐ
ܐܝܟܐ. ܡܘ ܕܡܝܢ ܡܢ ܥܡܐ ܕܐܡܐ ܕܐܡܝܢ ܐܝܬ ܠܒ ܘܝܬ ܕܐܝܟ
ܘܐܝܟ ܥܬܝ. ܒܕ ܡܝܢܝܕ ܐܢ ܕܝܘܬ ܕܝܠܝ ܕܐܝܡ ܕܢܝܡܐ.
ܘܐܝܟ ܥܬܝ. ܒܕ ܡܝܢܝܕ ܐܢ ܕܝܘܬ ܕܝܠܝ ܕܐܝܡ ܕܢܝܡܐ.
ܘܒܕܡܢ ܕܢܝܡܐ. ܒܕܡܢ ܕܝ ܥܬܝ ܕܢܝܡܢܘܬ ܡܘ.

ܒܪܟܐ .. ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܐܠܗܝܬܐ ܕܡܬܬܩܪܒܐ. ܫܡܗ ܕܝܠܢ
ܐܒܗܬܢ ܕܒܐܬܪܘܬܐ ❖

ܘܒܝܡ ܕܠܡܝܕܢ ܒܪܢܫܐ ܒܠܚܫ: ܠܡܢܐ ܕܝܢ ܒܠܚܐ ܕܒܩܕܘܬܐ
ܡܪܝܡܐ. ܠܡܝܕܢ ܡܢ ܒܪܢܫܐ ܐܬܪܚܐ ܡܬܪܚܐ ܡܬܪܚܐ. ܠܡܢܐ ܕܝܢ ܡܫܬܡܥܝܢ
ܐܬܪܚܐ ❖

ܒܚܘܬܐ ܕܒܚܕܐ ܘܡܬܪܐ ܡܬܡܝܕܥܝܢ ܕܢܢܕܐ ܒܗ ܠܡܝܣܬܐ. ܫܡܥ
ܐܬܪܚܐ ܘܡܬܪܐ ܕܡܬܪܚ ܐܕܡܝܢܢ ܕܢܩܢܐ ❖

ܠܐ ܐܚܝܠ ܕܢܝܢܐ ܡܬܡܝܕ. ܐܝ ܡܕܝܢ ܕܠܡܕ ܡܢ ܢܩܢ
ܗܝܡ ❖

ܠܢܠܡܕ ܡܢ ܒܗܡܕܢ. ܠܡܕܢ ܕܝܢ ܘܢ ܡܢܕܝܢ ❖
ܡܠܟ ܕܒܗܢ ܠܗܘܡܕܢ ܕܢܢ ܕܢ ܒܗܡ ❖

ܡܠܠ ܒܗ ܕܘܕܝܕ ܡܒܗ ܕܘܕܝܕ ܡܠܟ ܒܗ ܕܘܕ. ܡܠ
ܢܡܢ ܒܢܗ ܡܕܝܡ ܕܠܢ ܘܕܝܕ ❖

ܟܕܝ ܐܡܘܗ ܕܢܩ ܗܢܝܢܐ ܐܘ ܠܝܕ ܡܠܟ: ܟܕ ܐܝ
ܠܢܕܢܢ ܠܡܗܘܕܢ ܐܘܗ ܠܢܢ ܕܢܢ ❖

ܡܢܗܕܘܬ ܕܗܘܗܢ ܢܢܕ ܡܗܝܢ. ܗܝ ܢܕܝ ܐܝ ܕܡܢ
ܕܘܠܝܕ ܡܗܬܢ ❖

ܡܠ ܠܡܩܕ ܢܡܢ. ܡܕܠ ܠܡܟܠܗ ܠܡ. ܕܕ ܠܡ
ܕܡܢܕܗ ܟܢܢ ❖

ܠܕܕ ܡܢܢ ܡܕܢ ܡܕܠ ܠܕܠ ܢܩܗ ܡܗ ܕܢ ܡܢ
ܕܠ ܕܝܡ ❖

ܠܕܕ ܕܝ ܢܢܢ ܡܕܗܢ ܢܩܗ. ܗܢ ܕܢܠ ܕܡܗ ܕܕ ❖
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ܡܬܩܠܠܝܢ ܕܝܘܡܐ ܕܡܕܡܕܢ ܠܒܬܪܐ ܕܡܕܡܕܢܐ ܕܡܠܟܐ ܢܗܦܟܢ
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ܟܬܝܢܐ ܕܚܕܘܝܘܢܝ ܒܕܝܢ. ܐܝܟܐܢܐ ܕܝܢ ܐܢܘ ܕܠܗܘܢܐ ܒܟܬܐ
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ܡܠܟܘܬܐ ܕܡܬܐ ܟܐ ܒܐܗܘܢ. ܕܝܢܐ ܡܝ ܕܒܗܘ. ܕܟܘܢܐ
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ܒܕܡܐ. ܡܝ ܣܟܝܠܘܬܐ ܕܡܢܗܕܡܘܬܐ ܕܢܐ ܕܠܗܘܝܕܐ ܐܬܐ
ܒܕܝܕܐ. ܡܬܐ ܐܬ ܗܘܝ ܒܟ ܡܘܕܐ ܕܒܟܕܐ ܐܠܝ
ܟܠܝ. ܕܡ ܕܒܝ ܐܬ ܕܝ ܡܟ ܡܝ ܒܡܕܝܢܐ ܕܡܗܘ ܕܡܕ
ܕܠ ܡܕܗܡܟܘܬܐ ܒܝܕ ܕܐܕܐ. ܒܕܡܐ ܕܡ ܟܕܝܠܘܬܐ
ܕܒܟܐ ܡܠܝܠ ܐܬ ܟܝܟܠ ܕܗܘܝܕܐ. ܡܕܟܠܐ ܘܝܕܘܬܐ
ܡܗܝܟ ܐܬ. ܕܝܟܐܬܐ ܕܒܠܗ ܡܕܒܬܐ ܒܕܝܢ. ܒܝ ܕܝܠܝܐ
ܡܗܝܠܐ ܕܒܗ ܠܡܝܢ ܠܟܗ ܕܐ ܕܗܝܡܝܢܗ. ܡܒܝ | ܕܝܟܬܘܒܬܐ Fol. 42b.
ܒܗܝܠܘܗ ܕܡܝܐ ܡܠܝܢ. ܠܝܠܝܐ ܕܗܕܐ ܡܒܟܐ ܕܝܢܝܗ
ܡܒܗܝܠܝܬܐ ܕܡܒܬܐ ܡܢܗܕܐ ܡܕܗܝܐ ܐܬ. ܟܡ ܕܟܠ ܕܝ
ܡܟ ܕܝܬܐ ܟܗܝܬܐ ܕܡܝܢܕܐ ܕܝܗܝܡܐ ܕܝ. ܕܠܝܬܗܝܐ
ܕܡܬܐ ܒܟܬܐ ܕܡܝ ܠܡܝܢ ܕܡܠܟ. ܕܠ ܠܡܝܢ ܕܡܠܟ ܕܒܗ
ܒܟܬܐ ܕܒܝ ܟܠ ܡܝ ܒܗܠܝܟܬܐ ܕܡܝܢ ܠܟܝܢ ܒܟܬ.
ܟܠ ܡܝܢܬܐ ܬܡܝܢ ܡܠܟܗ ❊

ܕܡܠܝܢܬܗ ܐܬܠ ܬܡܝܢܬ ܒܕܡܗܕܬ ܡܕܡܢܬ ܒܕܟܬ ܒܕܬ.

ܫܠܝܛܐ. ܡܛܝܠ ܟܝ ܠܝܬ ܒܟܬܒܐ ܕܡܫܝܚܐ ܕܝܠܢ ܕܝܠܗ ܕܐܝܟ
ܡܕܡܐ ܕܡܫܝܚܐ.

:: ܟܬܒ ܡܫܝܚܐ ܕܦܪܕܝܣܐ ::

ܡܫܝܚܐ ܚܝܐ ܕܐܝܬ ܒܗ ܕܡܬܩܪܐ ܡܢܗܡܢܐ. ܡܢܗܡܢܐ ܐܡܝܢܐ
ܕܒܟܬܒܐ ܫܪܝܪܐ ܡܚܘܝܢܐ. ܐܢܐ ܕܫܩܠܗ ܡܟܬܒܐ ܠܡܢܐ
ܕܡܫܝܚܐ. ܡܒܕܝܢܐ ܡܢ ܟܠܗܘܢ ܡܫܝܚܐ ܕܡܪܕܘܬܐ. ܒܡܟܝ ܕܝܢ
ܕܒܕܡܘܬܐ ܐܢܐ ܐܡܪܢ ܒܝܡܢܐ. ܡܕܒܡܢܐ ܐܢܐ ܕܒܡܠܟܗܘܢ
ܕܐܡܪܢ ܟܠܗܘܢ ܕܝܢܕܘܢ. ܒܗܝ ܡܕܡܪܢ ܕܡܢ. ܒܗ ܐܝܟ
ܕܝ ܢܦܫ ܕܝܢܐ ܐܬܪܝܐܐ ܕܡܝܚܐܕܐ ܕܡܢܐ ܒܟܬܒܐ. ܕܒܡܫܬܗܐ
ܐܦܩ ܡܢܝܡܝܢ. ܠܐܝܟ ܕܒܐܕܡܝܢ ܠܒܬܕܐ ܠܒܐܢ ܕܒܡܢܐ
ܡܢܐܕܐ ܐܡܪܢ. ܒܗ ܕܒܐܡܝܢ ܡܒܡܝܢ ܒܟܬܒܐ. ܕܒܡܝܢ ܕܝܢ
ܕܝܠܟܐ ܒܟܬܒ. ܡܠܟܝܢ ܕܒܡܝܢ ܡܠܟ ܫܪܝܪܐ ܢܬܚܕ.
ܒܢܐ ܕܝ ܡܚܟ ܘܢܘܢ ܕܡܝܢ ܕܒܝܢ ܒܗܦܝܕ ܠܒ. ܡܢ
ܕܒܐܡܝܢ ܡܢܗ ܡܢܢ ܡܠܟܐ. ܡܕܝܢܐ ܡܢ ܕܝܢ | ܐܝܢ. Fol. 42a
ܡܕܝܠܟ ܕܝܢ ܠܒܐ ܕܒܐܡܝܢ. ܡܕܡܝܢܐ ܕܝܢ ܠܡܢܐ.
ܡܕܝܠܟ ܕܝܢ ܕܒܐ ܕܒܐܡܝܢ. ܡܕܡܝܢ ܕܝܢ ܠܡܢܐ.
ܕܡܢܢ ܡܢܗ ܡܢܢ ܡܠܟܐ. ܡܢ ܕܝܢ ܡܚܟ ܡܢ ܡܠܟ:
ܒܡܠܟܐ. ܡܕܒܕܐ ܡܢ ܕܢܢ ܕܝܢ ܕܡܢ ܒܡܢܐ. ܕܒ
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ܡܠܟܘܬܐ. ܐܠܐ ܡܢܗܠܟܝܢ ܕܢܡܠܝ ܕܠܟܬܝܢܐ ܡܠܟܐ ܠܗܘ.
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ܕܡܠܟܝܗ. | ܡܕ ܕܝܠܘܝܗ. ܡܝܐ ܕܝܡܗ ܕܕ ܡܠܟ. Fol. 41b.
ܗܘ ܕܝܚܝܬܐ ܕܡܘܬ ܕܟܗ. ܠܡܝܠܝ ܢܝܚ ܠܡܡܝܐ ܕܡܘ ܡܠܟܐ.
ܕܟܠ ܠܗ ܟܠ ܗܝ ܢܝܚܝ ܡܐ. ܠ ܐܡܝ ܡܐ ܡܠܟܐ ܕܝ
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Fol. 41a. ܗܘܝ ܡܬܟܢܝܢ ܠܡܕܝܢܬ ܚܦܝܢ ܕܝܢܝܣܝܣܘܢ ܕܒܛܝܢܐ ܩܕܝܫܐ ܣܝܢܝܐ
ܕܡܪܝܡܐ ܕܦܪܕܝܣܐ

ܐܓܪܬܐ ܕܦܠܕܝܣ:

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ܡܦܝܚܐ. ܐܝܟܡܐ ܕܐܝܟ ܕܫܘܬܐ ܢܟܠܬܐ. ܟܕ ܚܙܝܢ ܦܘܩܝܢ ܟܝܟܐ
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ܕܡܝܬܐ. ܡܢ ܚܟܡܬܐ ܕܡܡܠܟܐ. ܒܠܐ ܚܝܢܡܐ ܡܢ ܡܢܝܢܐ
ܕܠܥܠܡ ܒܠܚܐ. ܒܗܝܕܐ ܠܚܝܢ ܢܚܝܐ. ܒܠܚܐ ܐܦܠ ܠܒܕ ܩܕܡܝܐ
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ܐܦܠ. ܕܒܢܗܝܢ ܡܘܡܢܐ ܕܒܢܝ ܡܢ ܕܡܝܢ ܡܢ ܕܡܝܢ ܡܢ ܕܡܝܢ
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ܡܫܘܫܢܐ ܕܡܕܝܢܬܐ ܕܐܠܗܝܬ ܥܡܐ. ܦܫܩܘܗܝ ܡܠܟܘܬܐ ܕܐܦܝܦܢܝܐ
ܕܢܕܟܪ. ܡܢܢ ܟܝ ܒܕܝܪ ܢܫܬ ܒܚܕܘܬܐ. ܢܗܘܐ ܡܢ ܩܢܘܡ ܢܬܒ
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ܡܕܝܢ ܕܪܒ ܡܕܝܢܬܐ ܕܐܠܗܝܬ ܥܡܐ. | ܢܡܘܢ ܠܗܕ ܕܢܢܢ ܫܘܬ ܥܡܐ. Fol. 40a.
ܩܕܝܫܐ ܡܫܬܟܚ ܠܗ. ܐܝܟ ܕܝܢ ܕܒܘܬܐ ܡܫܬܟܚܐ ܥܡܐ. ܡܢ
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Fol. 39b. ܕܒܚܕܐ ܒܪܘܚ ܩܕܝܫܐ. ܡܢܘܢ ܕܝܢ ܕܡܬܢܝܗ ܐܝܟ ܕܐܬܝܘܢ. | ܕܐܝܬܘܢ
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ܡܢܝܢܘܢ. ܡܝܚܠ ܗܝܢ ܗܝܠ ܥܒܝܕܐ ܕܢܢ ܡܕܝܢܬܐ.
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ܡܝܗܝܠܬ. ܘܡܕܝܡ ܪܢܘܢ ܕܢܬܐ ܢܝܚ ܡܘܗ ܠܢܝܚ ܕܗܝܢ
ܩܢܬܐ ܡܘܡ. ܣܟܘܬܐ ܗܝܚ ܡܡܝܚܕܘܢ ܐܢܘܢ. ܡܟܝܢܘܡ
ܠܟܝܠܢ ܗܝܡ ܐܢܬ. ܡܗܝܢܝܬ ܗܝܢ ܡܝܟܝܗ ܘܡܝܢܬܗ ܠܩܗܝܚ.
ܘܠܢܢ ܟܠ ܗܝܡܬܘ. ܕܢܚܢ ܩܢܡܝ ܪܢܘܢ ܠܒ. ܢܝܚܢ
ܕܚܡܢܬܐ ܕܩܝܗ. ܐܢܚܠܒܘܢ ܠܗܢ ܦܝܢ ܠܢ ܣܚܠ ❖

ܦܝܠܗ ܕܝ ܡܢܗ ܠܚܝܢ ܠܢܝܩܗܢܬܐ ܐܝܩܢܗܘ ܣܝܢ
ܚܘܗܢ ܕܡܝܚܢ. ܡܢܢ ܗܢ ܕܗܝܬܘܗ. ܐܢܢ ܕܡܘ ܢܡܢ ܡܢܢ
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ܐܝ ܠܝ ܗܝ ܚܘܗܢ ܐܝܩܢ ܕܡܝܚܢ. ܡܢܢ ܗܢ ܕܗܝܬܘܗ.
ܕܡܢܢ ܡܢܘ ܠܚܝ ܡܝܚ ܟܝ ܡܢ ܒܢܠܢ. ܐܡܝܢ ܡܝܚ ܠܢ
ܡܝܚ ܗܢ ܡܝܠܚ ܕܡܘܢ ܡܐܘܠ ܠܢܝܚ ܕܗܡܢܝܗ ܡܚܝܗ ❖

ܗܝܠ ܡܝܠ ܐܝܡܢ. ܡܢ ܢܢܢ ܡܗܝ ܕܝܠܠܘܢ. ܡܢܢ ܐܝ ܐܝ
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ܕܒܥܝܠܘܢ ܡܢ ܫܘܢܝܐ. ܐܦ ܡܢܐ ܕܝܢ ܕܠܡܟܬܐ ܕܐܝܟܢܐ ܡܬܐ ܐܝܟܐ ܡܬܟܝܢ
ܡܬܟܝܢ ܡܬܐ ܒܡܟܝܢ. ܕܟܠ ܫܥܬܐ ܫܢܝܐ ܡܢ ܟܠ ܐܪܥܐ. ܐܦ
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ܒܕܒܝ ܡܕܐܬܐ ܟܡܫܢ. ܐܦ ܕܒܟܝ ܕܡܢܐ ܕܟܝܟܐ ܢܩܡܝ ܫܡ.
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ܡܕܡܢܬܐ ܢܫܐ ܠܚܠܬܐ :: ܗܘܐ ܡܢܬܐ ܡܢܬܐ ܡܬܝܠܠ ܡܢܬ ܒܢ
ܕܢܬܐ ܕܢܠܬܐ. ܡܢܬܐ ܡܢܬܐ ܢܬܒܬܐ ܠܡܢ. ܕܠ ܝܬܝܡܠܐ
ܡܕܡܢܬܐ. ܡܠ ܝܗܕܡܕܒܐ ܒܠ ܒܬܐ. ܕܠܗ ܡܢܬ ܕܢܬ ܡܢ
ܢܕܢܢܬ ܕܢܬܢ ܢܕܬ. ܕܠܗ ܒܗܒܢܬܐ ܢܬܒ ܠܗ. ܡܝܗܝܡ
ܡܢ ܒܠ ܡܕܢܢܬܐ ܡܢܢܬ ܡܢ ܒܗܢܬ ܠܢܬܠ ܕܢܗܡ
ܠܢܠܬܐ ܡܢܢܐ ܕܢܢܡܢ. ܗܢܬ ܕܢ ܡܗܠ ܡܢ ܠܗ ܒܠ
ܢܠܗ ܕܝܗܢܠܡ ܡܢ ܡܝܗܒܢܐ. ܢܝ ܡ ܕܢ ܡܢ ܒܢܡ
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ܕܝܢܝܐ ܟܠ ܡܪܝܠܐ. ܕܟܠ ܡܝܕܝܬ ܕܡܝܢܝܝܬ ܠܗ ܡܢ ܐܡܬܐ. ܡܢ
ܕܡܝܢܐ ܠܗ ܠܒܪܬܐ ܕܡܪܝܡܐ ܕܢܢ ܡܪܝܬܐ ܒܪܝܬܐ. ܕܠܡܟܠ
ܡܬܝܒ ܐܘܢ ܒܟܠ ܢܟܬܐ: ܕܘܬܗ ܕܢ ܡܢ ܕܥܒܝܕ ܐܘܢ. ܟܬܒ:
ܡܪܒܢܝܐ ܕܢܟ ܐܘܢ ܠܝܕܝܢ. ܡܝܠܟ ܥܠܠ ܒܪܬܐ ܕܢܢܝ.
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ܟܡܪܡܢܝ. ܕܟܡܢ ܒܝܚܠ ܡܠܟܐ ܕܡܝܢܐ. ܢܢ ܠܝ ܥܠܝ ܥܝܢܐ.
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ܡܠ ܢܟܝ ܡܠ ܢܢܢ ܐܢܢ ܡܠ ܢܢ ܡܝܢ ܕܡܝܢܕܝ. ܢܢ ܡܠܟ ܢܢ
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ܡܬܩܪܒܝܢܗ. ܥܕܝܐܐ ܠܟܠܗ ܡܬܩܪܒ ܡܬܩܪܒ ܫܠܝܡܐ. ܡܢܢ ܟܝ ܠܒܐ
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ܢܬܩܢ ܕܝܢ ܠܟܠܗܝܢ ܒܬܒܝ ܒܡܝܡ ܡܢܢ ܡܢܗ. ܡܬܝܢ ܕܬܕܝܢ ܡܢܗ
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ܠܗ. ܐܦܐ ܢܗܘܢܝܢ ܢܡܚܝܢ ܡܢܟܝܢ. ܕܢܗܘܢܝܢ ܕܡܡܬܘܢ.
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ܕܡܗܘܢܝ ܕܝܠܡܢ ܠܗ ܢܠܗ. ܢܕܝܠ ܕܡܕܝܢ ܢܗܘ ܠܗ.
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ܕܝ ܢܬܡܝ. ܡܢܗ ܕܡܝܠܐ ܡܢ ܐܡܬܗܢ. ܕ ܕܝܩܝ. ܕܢܡܡܗ
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ܠܚܕܐ ܠܐܢܢ ܠܡܢ. ܡܒܡܕ ܡܬܐ ܕܠܐ ܡܢܬܡܠܐ ܡܢܝܗ. ܗܢܐ
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ܡܢܡܡܗ ܕܢܡܗܬ ܡܢ ܢܗܝܡܗ ܠܝ. ܡܡܝ ܢܗܦܡܗ ܡܗܢܬܬܡܢ
ܡܢܢ ܡܡܢ ܠܡܡ. ܡܢܡܝ ܡܡܬܡܢ ܡܡܢ ܡܡܬܬܡܢ ܡܝ
ܡܢ ܕܡܬ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡ ܡܡ ܡܡ ܡ
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ܗܘܢܕܝܢ ܒܗܕܝܡܘܬܐ. ܐܠܐ ܕܝܢܟܘܬܗܘܢ ܕܢܟܬܘܬ ܒܗܕܝܡܘܬ. ܕܟܬܝܢܬܐ
ܕܝܢܝܢ ܡܢܟܝܢ ܐܢܘܢ ܠܬܘܢ ܚܕܐ ܕܬܘܗܝܢ* ܕܢܕ ܡܢ ܢܝܢ
ܢܟܘܗܘܢ ܢܝܢ ܕܝܢܘܠ ܒܗܘܬܘ ܕܢܕܝܢ | ܘܡܕ ܡܟܝܢ ܠܢܝܢ. Fol. 28a.
ܢܟܘܗܘܢ ܕܝܢܝܢ ܕܝܠܢ. ܘܝܢܬܘ ܠܕܝܢܕܝ ܕܢܬܘ. ܘܡܕ
ܗܝܢ ܠܝܠܢ. ܘܢܘܗ ܕܝܢܝܠ ܢܝܢ ܕܘܘܬܘ ܢܕܝܢܕ. ܘܡܕ
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ܢܝܢܕ ܢܝܠܢ. ܘܡܕ ܕ ܡܝܗܝܢ ܘܡ. ܢܘܕ ܕܘ ܠܝܕ ܕܢ
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ܡܝܬܝ. ܕܥܒܕܘܢܝ ܠܡܐ ܦܝܫܐ ܕܢܥܒܘ. ܐܝܢܘ ܠܟܝ ܠܢ
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ܕܒܢ ܒܝܕܢ ܐܝܟ ܢܝܢ. ܡܢ ܠܝܬ ܐܝܘ ܠܟ ܕܢܟܝ ܢܚܢܝܡ.
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ܐܝܟ ܐܠܐ ܕܠܐ ܢܫܬܘܠ ܡܢ ܢܦܫܗ. ܕܐܝܟ ܡܢ ܢܦܫܗ ܕܢܫܬܘܠ
ܐܝܟ ܕܠܐܢ. ܐܝܟ ܕܢܦܫܗ ܡܢ ܢܦܫܗ ܕܢܫܬܘܠ ܢܗܘܢ.
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ܕܢܢ ܟܝܢ ܢܦܫܗ ܡܢ ܢܦܫܗ. ܟܐܦܐ ܕܝ ܕܝ ܕܡܢ ܢܦܫܗ
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ܟܐܦ ܩܛܠ ܢܗܘ. ܟܕ ܫܠܝܛܘܢ ܗܘܝ ܡܢܕܝܢ ܡܢ ܕܐܦܐ
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ܡܟܝܢ ܡܬܩܛ ܡܢ ܕܢܬܩܛ ܕܢ ܡܢ ܟ. ܡܢ ܡܢ ܢܗ
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ܡܫܟܢ. ܡܟ ܡܬ ܡܬ ܡܢ ܡܢ ܡܢ ܡ ܡ ܡ ܡ
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ܦܘܠܚܢܐ ܕܡܬܢܝܚ ܒܗ ܡܠܟܐ ܘܐܡܪ ܠܗ ܡܢܘ ܐܢܬ ܘܡܢܐ ܐܬܐ ܠܟܐ
ܗܢܐ ܡܝܬܐ. ܒܗ ܡܝܬܐ ܠܚܝܐ ܐܡܪܐ. ܐܦܠܐ ܡܢܘ ܐܢܬ ܕܢܦܠ ܠܬܚܬܝ
ܕܡܬܢܝܚ ܠܟܐ. ܠܡܢܐ ܦܘܫܩ ܠܟܘܢ ܡܢܬ ܢܝܚܐܝܬܐ ܦܘܠܚܢܐ
ܕܐܬܐ ܕܝܢܐ ܡܢܘܢ ܒܗ ܗܘܝܢ ܕܠܡܠܟܐ ܕܟܐܢ ܒܗ ܕܐܢ ܒܠܚܢ.
ܡܬܒܥܐ ܕܝ ܐܝܟ ܡܢ ܢܝܢܘܐ ܠܡܚܟܝܢ. ܟܡܐ ܕܝܢ ܕܝ ܐܡܪܐ
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ܠܘܡ. ܡܢܐ ܠܢܐ ܢܝܢܘ ܢܝܢܘ ܠܒܝܠ. ܡܢܢܐ ܢܝܢܘ ܕܢܝܚܐ ܢܝܢܘ
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ܕܝܢ ܡܝܬ ܠܡܚܝܢܘܡ ܗܘܝܢ ܕܐܡܪܐ ܡܢܘ ܢܝܢ. ܡܢ
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ܕܒܟܬܒ. ܕܒܚܝܢ ܚܕܝܢ. ܠܢܛܝܢܬ ܕܝܢ ܕܫܪܝܢ ܡܠܟܐ. ܚܝ ܥܡܕܐ
ܕܢܬܒ ܫܬܝܢ ܡܟܬܒܝܢ ܠܡܒܟ ܠܐܗ ܐܒܘܢ ܢܥܒܕ. ܗܘܝܢ
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ܡܢܒܗܐ ܢܥܒ ܢܝܗ ܕܒܟܠܒ ܒܡܡܐ ܒܟܠܝܢ ܒܟ ܒܢܗܡܐ.
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ܚܢܗ ܕܝ ܠܢܛܝܢ ܕܡܢ ܐܟܠܝܢ ܒܟ ܒܢܗܡܐ. ܠܟ ܡܝܝ ܕܐܡܢ
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ܟܠ. ܕܢܟܐ ܕܐܢ ܟܢܩܡ ܐܟܠܝܢ. ܡܟ ܢܐܟܡ ܠܡܢ.
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ܡܥܒܡܝ ܢܡܢ ܟܝ ܢ ܡܥܒܢܐ ܟܝ ܡܒܐ ܕܡܢܝ ܡܟܝܢ.
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Fol. 24b. ܐܡܝܢ ܡܢܢ ܡܬܢ. ܐܗܘ ܠܢܢܚܡܗ ܠܡܝܟܗ ܠܡܫܢ. ܢܟܠ
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Fol. 23½. ܡܕܝܢܬܐ | ܕܐܬܝܢܝܢ ܡܢܗ ܕܡܝܐ ܕܢܫܬܝܘܢ ܠܡܫܬܝܬܐ. ܐܝܟ ܕܐܢܐ ܡܫܬܝܢ ܠܟܘܢ ܡܝܐ ܕܢܫܬܝܘܢ. ܘܐܝܟ ܕܐܢܐ ܡܫܬܝ ܡܝܐ ܕܢܫܬܝܘܢ ܕܐܢܐ ܡܫܬܝ ܡܝܐ ܕܢܫܬܝܘܢ. ܘܐܝܟ ܕܐܢܐ ܡܫܬܝ ܡܝܐ ܕܢܫܬܝܘܢ ܕܐܢܐ ܡܫܬܝ ܡܝܐ ܕܢܫܬܝܘܢ.

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ܟܕ ܕܝ ܒܝܐ ܝܡܐ ܬܡܐ ܟܬܝܐ ܕܝܡܒܡܡ ܠܕܡܟܐ ܡܢ. ܗܢܬܐ
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ܕܝܟܐܬ ܦܝܟܠ ܒܝܬ. ܦܝܬܐ ܢܝܬ ܒܟ ܚܢܗ. ܕܟܢܢ ܡܘܐ
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ܙܠܐ ܐܝ ܕܝܢ ܕܝܢܠ ܐܡܠ ܐܡܢ* ܡܠܐ ܕܝ ܕܡܝ ܐܝ
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ܡܒܝܕ ܕܚܙܝܘ ܕܐܠܗܐ ܡܕܡܢܗܢ ܕܥܒܕܢ ܕܢܟ ܠܝܕܥܘܡܐ ܕܢܢܢ
ܒܢܝܢ. ܕܢܢܢ ܕܝ ܢܫܠܢ ܟܕ ܡܠܟ ܕܠܥܘܡܐ ܘܠܐܡܕܥܘܡܐ ܒܟ
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ܠܡܠܟܐ ܥܢܕܝ ܡܢܢܘܟܝܢ ܕܢܢܢ ܘܡܐ ܡܕ ܡܬܕܥܘܡ ܟܝ ܕܒ
ܡܠ ܢܗܡܝܢ. ܐܦܦܝ ܕܟܝ ܡܝ ܥܒܗܘܢ ܒܡܕܝܢܬܐ. ܡܠ ܡܬܒܝ
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ܬܬܕܝ ܢܗܡܢܗ ܢܗܝܠܬܗ ܠܐܝܠܢܢ. ܡܢܢ ܡܢܐ ܚܡܢܢ ܢܚܡܢܗ
ܕܡܡܢܢ ܡܠܡܬܢ ܕܢܢܢ. ܡܝܠ ܡܢܐ ܚܢܢ ܡܠ ܡܠܟ ܢܢ ܕܢ ܡܬ.
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ܡܟܡܟܡܝܐ ܕܐܦܠܐ. ܡܢܡܟܝܢ. ܡܐܦܠܐ ܟܝܐ ܡܢ ܒܐܝܢ ܝܐܬܘܬܐ
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ܠܠܡܢܐ ܕܒܐܒܪܗܡ. ܐܠܐ ܟܕܐ ܢܪܚܡ ܡܕ ܩܒܕܗ ܕܢܗܟܝܢܐ
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ܢܝܚ ܡܐ ܕܢܒܝܗ ܐܝܬ ܐܒܝܢܐ ܡܦܐ ܠܝ. ܢܒܗ ܕܡܠܟܗ
ܡܦܐ ܐܝܬ ܟܠ ܡܠܟܝܐ. ܐܢܡܕܢ ܐܝܬ ܐܝܬ ܐܒܝܠ
ܠܒܢܢ. ܐܢܒܗ ܕܢܝܐ ܡܦܐ ܐܢܝܠ ܕܡܒܝܗ ܢܝܐ.
ܠܠܢ ܕܝ ܐܒܝܠ | ܒܗ ܐܒܝ ܡܦܐ ܕܠܒܢܐ ܕܒܗ Fol. 19b.
ܒܢܐ ܠܠ ܠܠ ܢܝ ܕܝ ܕܝ ܡܦ ܐܦ ܡܦܐ ܠܒ ܢ
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ܘܟ ܕܡܕܝ. ܐܝܟܝܢ ܢܟܝܢ ܕܡܕܝܢ. ܐܦܝ ܡܝܬܝܢ ܠܝ ܠܥܕܢ
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ܕܐܬܐ ܕܟܠܗܘܢ ܐܢܫܐ ܕܒܝ ܒܕܢ. ܐܦܕ | ܐܦܕ ܐܦܕ ܕܡܫܝܚܐ. ܗܘ Fol. 18b.
ܕܥܒܝܕ ܐܘܡܐ ܫܘܝܐ ܒܟܠ ܡܠܟܘܬܐ ܕܐܠܗܐ. ܒܝ ܐܝܟܡܐ ܕܐܝܟ
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ܡܒܕܒ ܠܡܕܡܕܐ ܡܠܝܡܝܟܝ. ܡܝܬ ܗܝܝܢܐ ܟܝܢ ܕܟܫܦܐ ܟܝ
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ܕܐܝܟ ܕܥܕܬܐ [sic] ܡܟܡܐ ܡܕܝܟܐ ܡܢ ܡܕܝܟܐ* ܒܗܐ ܕܝ ܘܒܬܗ
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ܠܟܝܢ. ܕܒܫܝܐ ܒܡܐ ܕܒܟܡܬܐ ܕܝܥܐܟܬ ܡܒܟ ܠܒ ܡܡܕܡܐ.
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ܒܫܡܐ ܕܒܫܡܐ ܗܝ ܒܥܐܕ ܕܢܦܩܢ. ܐܦܠܐ ܡܫܝܚܐ ܫܠܝܛ
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ܕܢܫܚܘܕ ܡܢ ܕܒܠܫܘܢ ܡܚܕܕ. ܡܠܟܝܢ ܠܒܕ ܕܥܕܕܢ ܕܥ ܢܥܒܕܕ
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Fol. 12b. ܡܢܝܢ ܬܘܒ ܕܝܠܢ ܕܚܝܐ. ܠܡܕܡܟܠ ܡܢ | ܐܠܗܐ. ܘܠܡܕܡܟܠ
ܒܟܝܢܐ. ܐܡܝܢ ܕܡܬܐ ܟܘܕܫܐ. ܟܠ ܡܕܡܢ ܐܝܕܐ ܠܡܕܡܟ
ܡܬܬܘܢ ܡܟܝܢ ܠܢܘܢ ܡܢ ܬܘܒ ܒܡܘܡܟ ܠܐܢܫܐ. ܘܡܢ ܟܕ
ܬܘܒ ܐܝܕܐ ܕܐܠ ܡܕܡܢ ܕܐܠ ܠܡܢܢ. ܕܝܢܟܝ ܘܐܕܡܠܐ ܕܡܟܝܢܐ. ܐܘ
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ܬܘܟ. ܘܐܕܟܝ ܕܢܟܝ ܕܐܡ ܡܕܝܕ ܟܝ. ܘܠܐ ܡܟܘ ܕܡܝܡܘ
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ܩܟܬܐܢ ܕܢܘܢ ܘܡܝܟ ܐܢܘܢ ܥܕܝܟ. ܕܝܟܪ ܐܘ ܠܝܕ ܐܟܝܐ
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ܢܝܗ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ

ܟܠܗ ܟܝܢܐ. ܟܝ ܡܢܝܠ ܕܥܒܝܕܐ ܐܝܬܘܗܝ. ܕܠܐ ܕܡܫܟܚ
ܒܥܒܕܐ ܫܠܝܛܐ ܙܕܝܩܐ. ܡܫܟܚܘܗܝ ܠܗܕ ܕܡܫܟܚ ܒܫܠ ܡܘܠܝܐ
ܟܠܗܝܢ ܕܝܢܐ ܕܝ* ܕܐܝܬܘܗܝ ܡܢܝܠ ܕܝܢܝܢ ܠܐ ܟܬܒܐ ܟܝ. ܕܝܢ
ܢܟܠܡܢ ܕܝܢ ܕܒܩܘܡܐ ܡܫܬܕܝܢ ܒܗܕܝܐ ܒܚܝܐ. ܕܝܢܠܟܝ ܡܢܟܐ
ܥܒܕܐ ܕܟܝ ܟܘܕܡܐ ܕܝܢܘܡܐ ܕܡܠܟܘܬܐ ܥܝܢܐ. ܘܠܐ
ܕܡܬܟܦܝܢ ܡܗܕܐ ܕܒܝܢ. ܡܢ ܕܝܢ ܟܝ ܡܬܒܝܢ ܕܝܢܘܕܐ
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ܠܗܕ ܡܢ ܘܝܢܐ. ܕܡܠܟܘܬܐ ܕܥܡܐ ܟܠܗ ܥܝܢܐ ܐܝܟ. ܡܢ ܕܝܢ
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ܥܝܢܐܡܝܢ. ܒܟܝܢ ܠܗܕ ܒܝܢܐ ܒܝܢ ܕܝܢ ܕܝܢ. ܡܢܝܢ ܐܝܟ
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ܕܐܠܗܐ ܒܗ ܡܬܟܬܒܝܢ* ܟܬܒܘܗܝ ܠܝܬ ܡܢ ܫܘܠܛܢ ܕܐܠܗܐ ܘܠܐ
ܡܫܬܟܚܢ ܐܢܫܐ ܕܒܝܕ ܕܒܢ ܟܬܒܐ. ܐܦܠܐ ܐܢܐ ܟܬܒ ܠܟ
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ܡܬܒܪ ܕܡܫܝܚܐ ܟܝ ܢܒܪ ܡܢܫܐ. ܠܟ ܡܫܬܒܚ ܟܝ ܡܬܒܪ ܢܒܪ
ܡܪܝܡ. ܟܝ ܡܢܢ. ܠܟ | ܟܬܒܘܗܝ. ܐܟ ܕܐܦܠܐ ܡܢ ܐܝܟܐ. ܐܝܟܝܢ Fol. 10a.
ܡܢ ܟܝ ܫܘ ܢܟ ܕܐ. ܐܟ ܫܟ ܫܟܘܢ ܐܝܟܝܢ. ܕܡܢ
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ܡܟܝܢܐ ܦܘܟܝܢܐ ܕܕܐ. ܕܢܝܗ ܕܙܘܦܐ ܒܟܐ ܟܠ ܡܝܢ. ܬܢ ܢܝܡܐ
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ܟ | ܕܡܡܟ ܕܢܡܡ. ܕܟ ܢܟ ܙܟ ܡ ܢܡ ܡ ܟ. ܡ ܟ Fol. 4a.
ܣܡܢ ܕܢܣܡ ܢܢ. ܙܟ ܢ ܡ ܡ ܢ ܢ ܢ

ܒܝܬܗ ܘܟܠ. ܐܦܝܪ ܕܚܠܦ ܠܗ ܘܐܡܪ. ܐܦܠܝܓ ܠܡܣܟܢܘܬܐ. ܡܢܐ ܠܟ
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ܡܢܩܦ ܩܠܝܠ ܐܐ ܒܢܢ ܕܝܢܢ ܡܝܠܟ ܫܡܝ ܠܡܣܟܢܘܬܐ. ܒܟ
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ܕܢܢܢ ܐܐ. ܐܦܢ ܐܠܝ ܒܠܝܠ ܒܢܢܢ. ܐܐ ܡܝܠ ܡܝܠ ܫܝܢ.
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ܐܢܢ ܐܝܢ ܒܠܝܢ ܒܢܐ ܒܢܐ ܐܢܐ ܐܢܐ ✻ ܢܢ ܐܢ
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Fol. 3a. ܗܠܐ ܠܟ ܕܝܬ ܕܝܢܝܐ. ܐܝܟܕ ܠܡܝܕܝܟܝܢ ܕܢܝܚܝܢ | ܠܟ ܐܠܝܬ
ܒܗܘܝܬ ܐܝܟܗ ܕܠܡܝܕܝܟ ܐܢܘܠܐ ܬܝܟ ܩܕܘܢ. ܐܝܟܕ ܕܡ
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ܐܒܪܗܡ. ܕܢܚܐܘܒ ܠܡܬܚܢܐ ܢܗܘܝܠ ܠܒ. ܐܦܝ ܡܢܕ ܥܡ
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ܐܝܢܦܠܐ. ܐܘ ܕܢܘܒܕ ܢܥܒܕ ܐܝܢܕܗ* ܟܐܦܕ ܢܡܚܐܒܗ
ܟܝܢܗ | ܐܒܗܡ ܐܦܘ ܡܢ ܟܝܢܐ. ܟܝ ܟܐܐܡܕ ܕܢܢܒ ܡܢܕܐ. ܐܢܝ Fol. 2b.
ܕܡܗܡ ܡܢܕ ܒܢܢܕ ܐܒܗܡ ܐܦܘ. ܢܢܢܐ ܕܝ ܐܒ ܐܦܘ ܠܒ
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ܕܐܝܟܢܐ ܡܠܬܐ ܫܡܝܢܐ. ܠܐ ܐܝܟܠܢܐ. ܒܠܒܠ ܗܘܐ ܠܒܕ ܡܢ
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ܒܕܡܕܐ ܒܕܐ ܡܢܝܐ. ܡܢܝ ܡܢ ܒܠܐ ܥܕܐ ܕܡܠܟܐ ܡܢ ܡܠܟ
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ܠܡܒܕܡܐ ܡܠܡܒܕܐ ܡܠܡܒܕܐ. ܥܒܕܡܐ ܕܢܚܢ ܡܒܠܟ ܐܐ.
ܢܐܡܐ ܕܝ ܠܐ ܐܒܠܐ ܠܡܒܕܐ ܐܝ ܠܡܒܕܐ ܢܡܠܟ
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ܩܘܕܫܐ ܕܝܗܒܝܢ ܐܕܡܝܗܘܢ. ܟܬܒܐ ܗܘ ܕܢܣܡܘܢ ܦܣܝܩܐ.
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Fol. 1a. ܡܫܝܚܐ ܕܝܠܝ ܕܐܠܗܐ ܡܪܝܐ ܥܠܝܘܢ ܘܥܠ ܟܠܗܘܢ ܒܢܝܢܫܐ

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ܒܠܝܠܝܐ ܒܫܢܬܐ ܕܠܐ ܢܦܩܘܢ ܡܢ ܒܝܬ ܐܒܘܗܝ ܠܥܠܡ ܥܠܡܐ ❊ ܡܢ ܫܘܪܝܐ
ܒܠܝܠܝܐ ܡܫܝܚܐ ❊

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ܕܫܝܠܝܢ. ܕܢܫܝܢ ܡܪ ܡܕܡܐ ܠܡܫ. ܡܫܝܚܐ ܫܠܝܛ. ܡܐ
ܡܪ ܟܠܗ ܠܗܘܢܝ ܕܐܐ ܡܢ. ܕܗ ܘܢܒܝ ܡܘܢܝ ܕܢܝܚ.
ܕܡܫܝܚ ܡܫܝܚܐ ܡܢ ܒܝܬ ܐܒܘܗ ܕܫܡܝܐ ܕܠܥܠ ܥܠܡܐ. ܕܐܝ
ܕܫܝܬܐ ܡܫܝܚ ܡܪ ܩܠܐ ܡܫܝܚܐ ܠܩܠܐ. ܠܐ ܕܐ ܫܝܠ

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